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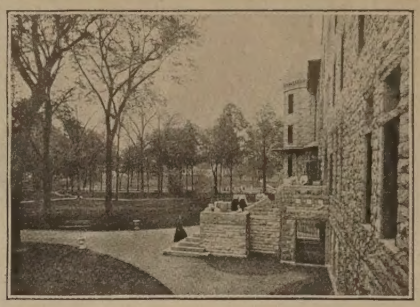
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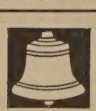

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The Living Church

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Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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WHO SHALL BE ADMITTED TO THE HOLY COMMUNION?

A CORRESPONDENT sends the following extract from a New Mexico secular paper, tersely remarking that if this notice adequately represents the mind of the Church, the title "Protestant Episcopal" is no misnomer for it:

"EPISCOPAL CHURCH.

"Services at St. Andrew's Hall Sunday at 11 A. M. and 8 P. M. Holy Communion at the morning service. Christians of other communions cordially invited to commune with us. Sunday School at 9:30 A. M."

To this notice the rector's name is signed, showing it to be authentic.

Now no doubt this was penned in good faith. It is not necessary to assume that the rector had any intention of defying the mind of the Church. That he cannot be acquitted of the charge of considerable ignorance, is also shown incidentally by his use of the word *commune* where he evidently means *communicate*. Most people familiar with the English language are able to see that one who communes is a *communist*, while a *communicant* communicates. Unless the reverend gentleman has confounded the "Episcopal Church" with a society of communists, he would do well to revise his terminology.

But if he means that "Christians of other communions [are] cordially invited to [communicate] with us," two questions arise. One is, who are the US, who are used as the basis of this cordial invitation? Are the Episcopalians of New Mexico so superior to "Christians of other communions," that to be graciously permitted to "commune" with them is a drawing card for an announcement? What a happy spiritual condition must underlie that belief! What a gracious honor it is of those Episcopalians to grant that privilege! Not to meet your Lord who graciously gives Himself to those who kneel before His altar, not to fulfil His eucharistic command, not to efface the world and all that is of it and be lost in the contemplation of Him, but—to "commune with US"! What a parody upon the sacrament of love! "Christians of other communions" invited to come into the Real Presence of—US, the Episcopalians of a New Mexico village!

Well, we trust they flocked in large numbers to do themselves that honor. But then comes the question whether the little congregation of Episcopalians, with the able minister who "communes" them, has received a special revelation from Almighty God as to His will, or has been divinely commissioned to set up a new organization in the place of that which was built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone.

If not, the cordiality of the New Mexico Episcopalians is perhaps, in a measure misdirected. One ought to exercise the grace of hospitality and cordiality very generously, in invitations to his own board. The warm-hearted Western people of New Mexico have never shown themselves deficient in that grace. Still, an invitation implies that the giver is the host, and is himself providing the hospitality which he extends. One does not give a stranger a cordial invitation to dine with his neighbor on the next block.

At the table of the Lord—God's Board, the sturdy old Caroline divines called it—He is Host. His guests are those

whom He invites; and they include the whole world. He invites them, not to "commune" with certain Episcopalians, but to enter into such sacramental relations with Him, that His very life blood will flow in their veins. This invitation is cumulative in its force. It begins with Baptism. It takes the earth-child and incorporates him into the family of God, giving him a new relationship to God and to the kingdom of heaven, a new heredity, a new environment, a new spiritual power.

Then the invitation, ever cordial, ever expanding in the infinite love whereof it is the measure, takes the baptized child into the presence of the Bishop, who has been endowed with "all power" to represent the incarnate God among men, and there gives him a new gift of increased grace in the person of the Holy Spirit; a grace to enable him, by rightly using it, to show those spiritual graces which are the ripened fruit of the Christian life. This is Confirmation, the sevenfold endowment of the Holy Spirit.

Still expanding, comes to the baptized, confirmed child of God, the crowning invitation of all. Now is the table of the Lord spread with heavenly, spiritual food. Angels and archangels gather before it in wonder, permitted to worship before the ineffable Presence there enthroned, but not invited to receive that food. That crowning blessing is reserved for men. And why? Because only to men is granted the power to become in Baptism the sons of God, and only to them is given the in-dwelling of the Holy Ghost. So as the natural operation of natural food assimilates it into the tissue of the body, so the spiritual operation of spiritual food assimilates the consumer into Him upon whom he feeds; the God-life in the creature, born at Baptism, is strengthened and sustained by the Body and Blood of Christ.

Yes, the divine invitation is to the whole world. But, be it observed, it is a cumulative invitation, expanding in vastness as the creature is able to participate in it. The Tree of Life was refused to our parents in the Garden of Eden, not because there was in it a blessing which God refused to give to men, but because it was a blessing they could not assimilate until their bodies and souls had been prepared for it. So serious was the possibility that they might eat of it unprepared, that they were driven from the Garden by Almighty God lest they should yield to that temptation also. And yet the Tree of Life must have been intended eventually for them, or it would not have appeared in the midst of their Garden. We have sometimes reverently wondered whether, in the providence of God, He had not Himself withheld the ministrations of a valid priesthood from those people who, first denying the Presence of their Lord in the Eucharist, afterward rejected that sacerdotal ministry which was endowed with power to call that Presence from on high. Was the withdrawal of the Priesthood from those who no longer appreciated the sacramental Presence of their Lord, a new protection of His sinning people from the Tree of Life which they would else have used to their eternal disaster?

Our Tree of Life is the Holy Eucharist. It does indeed convey that food which is given for the sustenance of the spiritual life of him who is born of God in Baptism, and who has received the preserving gift of the Holy Spirit in Confirmation. To receive that Bread of Life without that initial preparation, is as dangerous as the primeval Tree of Life was to Adam and Eve before they were divinely prepared for it. God protected man from that initial danger to the race by sending him away from the Tree, after his sin had further unfitted him to partake of it. For a like reason He now, through the Church, lays down this strict injunction: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

What then is the audacity of the priest who presumes to invite those to this heavenly food whom the Church, whose minister he purports to be, distinctly says shall *not* "be admitted to the Holy Communion"! Little as he intends it, he is taking again the part of the serpent in the garden, who craftily sneered, "Yea, *hath* God said, Ye shall not eat? . . . . Ye shall *not* surely die." The Church, fully realizing the surpassing value of this life-giving food, fully realizing also that it is entrusted to her to administer to all nations, yet *dares* not give it to those who have not been endowed with the spiritual birth of Baptism and the grace of Confirmation. She withholds it from others as being dangerous to them, as the Tree of Life was to our parents before they were ready for it. And it is now a priest of the Church who incites to this new disobedience, and says again, "Yea, *hath* God said, through His Church, There shall none be admitted until such time as he be confirmed, or be ready and desirous to be confirmed? *Hath* He warned you, through St. Paul, 'Whosoever shall eat this bread and drink this cup unworthily shall be guilty of the Body and Blood of the Lord. . . . . For this cause many are weak and sickly among you, and many sleep'? Come, partake. Ye shall *not* surely die." And so the children's food is given to those who are not children, or who have neglected or refused to perform the filial duties of children.

We should not have considered this at such length if the "invitation" we have quoted were only the well-intended mistake of an obscure priest whose earnest work in a distant portion of the mission field had given him little opportunity to come into contact with others who have better learned the mind of the Church. The missionary priest, especially where he has not had the advantage of a careful theological education, occupies a most difficult post. He is placed where he is obliged to teach and to guide, without first having been thoroughly taught himself. His isolation from others of the clergy accentuates in him those very limitations from which he would gladly free himself if he could. Our system rather than the missionary himself, is most to blame for the huge misunderstanding of the nature of the Holy Eucharist which could have led to the general "invitation" which we have quoted. That invitation does not show breadth, as some would vainly believe. The Church is already broad as the four corners of the globe, in inviting all men to come where they may receive every one of the treasures given her by Almighty God in trust for them. The limitation of those who may come to the Holy Communion is a limitation based on love for those who receive not those prior gifts which God offers them through the Church. Unless Satan was "broader" than Almighty God in the Garden of Eden, this spirit of inclusion where the Church does not include, is no evidence of "breadth." It is evidence rather of serious misapprehension of the very fundamentals of the Christian religion.

But we occasionally hear of other clergymen who fall into this same unaccountable blunder. A traveler who spent last Easter in an Alabama city advised us that at the Easter Eucharist the rector "invited" all who "thought themselves worthy" to come and receive the Blessed Sacrament. *Thought themselves worthy,* indeed! Most of us would consider ourselves absolutely excluded if that were the test. The Church teaches us—priest as well as people—to pray:

> "We do not presume to come to this Thy Table, O Merciful Lord, trusting in our own righteousness. . . . . *We are not worthy* so much as to gather up the crumbs under Thy Table."

And it is those very people who know their unworthiness and confess it, that our Lord, through His Church, invites to partake. The priest or people who could conceive themselves "worthy" to receive at the Table of the Lord, deserve to be suspended as wholly unfit to do so. Alabama is soon to elect a Bishop. We trust that she will not fail to choose one who will be *certain* to carry out the law of the Church, and to see that the priests under him do the same.

Certainly it is the duty of clergy and laity alike to heed the solemn warnings as well as the loving invitations of God and of His Church. No man is too insignificant, none too humble, none too ignorant, to be received into the Church, and to receive, equally with the learned and the great, every treasure which God lovingly gives to man. The invitation is to all men; the mission of the Church, catholic; but notwithstanding that, it is an invitation cumulative in character, in which God has so arranged that the lesser gifts shall precede the greater.

No one, be he Bishop, priest, or layman, has the right to invite any one whatsoever to the Holy Communion, except those who are "confirmed" or are "ready and desirous to be confirmed."

We think others will be as interested as we have been in the account of the Open Air services conducted by the Dean of the Cathedral at Lexington, Ky., in a public park in that city. A congregation of 3,000 people on a hot summer night in Kentucky, reminds one of those days when it was said of the apostles that they were "turning the world upside down." And probably they were; for a world that has tumbled itself downside up, can find nothing but the Gospel of Jesus Christ to right it again.

It is truly apostolic to go out among the people to preach the Gospel, instead of waiting in half empty churches for the

people to come in. It was no reflection on the official synagogue worship when our Blessed Lord spoke from the mountain-side or the Galilean fishing smack. For ourselves, never do we hear the drum of the Salvation Army or the strident voice of some semi-fanatical street preacher that we do not thank God that someone is trying, however imperfectly, to do the work the Church neglects or leaves undone.

More work such as that of Dean Lee in Lexington might well be done in all our cities; and the Church would then again be a power in the land.

WE HAVE received from the Presentors in the matter of the allegations against the Bishop of Central Pennsylvania, a reply to the letter of the Bishop of Pittsburgh with respect to his Disclaimer printed in our Correspondence columns, in the issue of August 23d. We have declined throughout this unhappy difficulty to give place to any discussion, from the point of view of either litigant, of the merits of the case. We must adhere to that policy, and must decline therefore to print the letter. On the other hand, having inserted the letter of the Bishop of Pittsburgh with reference to his interpretation of the report of the committee of the House of Bishops on Memorials and Petitions, justice may perhaps require that we should say that the Presentors maintain, in contradiction to the Bishop of Pittsburgh, that the report in question did in fact suggest or indicate the trial of the Bishop of Central Pennsylvania as the only means of relief open to the petitioner, Dr. Irvine. The report, the interpretation of which is thus contested, is as follows:

"Report No. 5."

"The Committee on Memorials and Petitions, to whom was referred the memorial of Ingram N. W. Irvine, D.D., praying for relief in that he has been, as he avers, unjustly and uncanonically deposed from the Sacred Ministry by the Right Rev. the Bishop of Central Pennsylvania, respectfully report that they have considered the petition and are impressed by the sore need thereby emphasized, of a Court of Appeals, duly constituted for the hearing and determination of all such disputes and questions. There is no ecclesiastical method open to any such petitioner except the trial of the Bishop in due course as indicated by the Canon (Title II, Canon 9) for the violation of the Constitution or Canons of the General Convention, or for violation of the Constitution or Canons of his own Diocese, or for conduct unbecoming a Bishop of this Church.

"As this House has no jurisdiction in the premises your Committee recommends the passage of the following resolution:

"*Resolved*, That the Committee on Memorials and Petitions be discharged from the further consideration of the subject." (Journal Gen. Conv., p. 94.)

The Presentors maintain that this report did suggest the trial of *"the* Bishop"—not *"a* Bishop," as stated by the Bishop of Pittsburgh—and that they were therefore justified in citing this report as suggesting their own action.

The matter may not be discussed in these columns, pending action on the petition for a new Board of Inquiry, and this present statement is made solely that the just balance may not be averred to have been disturbed by publication of the letter of the Bishop of Pittsburgh.

MANY American Churchmen will be glad to take this opportunity to present their compliments to Lord Halifax, President of the English Church Union, on the personal and family occasion for rejoicing, mentioned in our London Letter to-day. The services of Lord Halifax in vindicating ever the spiritual and Catholic character of the Church of England, against Erastianism and Protestantism, have made his a household name wherever the Anglican Communion extends. The congratulations of The Living Church are, we feel convinced, the voice of a large number of the clergy and laity alike in the American Catholic Church.

ANSWERS TO CORRESPONDENTS.

H. D. S.—(1) Where your Gradine (re-table) consists of two steps, the Cross occupies the central position of the upper bar, with Eucharistic Lights nearly to the two ends. On the lower bar should be placed the vases, toward the ends, and the branched candlesticks, the number or order of flowers and lesser lights being important.

(2) The silk veil should be used as the outer cover for the sacred vessels when placed on the altar. The linen veil should be folded and placed in the burse until required.

LONDON LETTER.

London, August 19, 1902.

THE Dean of Westminster, owing to permanently indifferent health and also to old age, has, on the morrow of the Coronation, resigned the Deanery, the resignation to take effect on Michaelmas Day. Dr. Bradley, who is now in his 81st year, was born in Clapham (then a rural London suburb), his father, who was a clergyman, belonging to that remarkable group of devout Evangelicals which Lord Macaulay nicknamed the "Clapham Sect." He was educated at Rugby and at University College, Oxford; and prior to succeeding Dean Stanley, deceased in 1881, held the assistant mastership of Rugby (under Dr. Tait) and the Mastership of Marlborough College and of his old College at Oxford, whilst also holding, though only for a brief period, a canonry at Worcester. Dean Stanley was understood to have expressed a hope that his attached friend and former pupil at the University might be selected to succeed him in the Deanery; for by this time Dr. Bradley, though brought up in the closest atmosphere of Evangelicalism, had become a good deal of a Latitudinarian. The now retiring Dean has proved, however, a much safer, and also more efficient, custodian of the venerable Abbey than his more celebrated predecessor; and his administration—undoubtedly influenced by some members of the Chapter of a more definite type of Churchmanship than his own—has been signally and happily marked by such now permanently established institutions as a daily Eucharist, sung Eucharists on high days, and Advent and Lent lectures. The chapter knew their chief (writes one of its members to *The Guardian*) as a keen man of business and a jealous guardian of the Abbey's interests. "He came into a financial situation which was little short of desperate, and he leaves the church poor and with one canonry suppressed, but solvent and comparatively secure." Prior to Dr. Bradley's régime, the Abbey vergers (says "An Anglican Correspondent" of *The Daily News*) "enjoyed a most unenviable notoriety, and one of them is fabled to have dragged a devout visitor from his knees with the gruff remark: 'Prayers is over; don't let me ketch you doin' that 'ere.'" On a complaint being made to the Dean, the barbarian of an official exclaimed thus in self-defence: "'If I was once to let 'em start prayin', Sir, they'd go a-doin' of it all day long all over the place.'" According to this same correspondent, many Churchmen "would welcome the appointment of that most prolific and versatile of writers, Mr. Baring Gould"; and undoubtedly the rector of Lew Trenchard would make an almost ideal sort of Dean of Westminster, at least in point of literary genius and Catholic Churchmanship, though, perhaps, Canon Hensley Henson would then have to resign. In the west of England some seem to think that the new Dean will be Canon Ainger, the very literary but sort of 'Hang-Theology' member of the Bristol Chapter. It would not be at all surprising, however, if the Deanery went to Canon Duckworth, the sub-Dean, who is a *persona grata* with the Royal Family.

Some interesting appointments to benefices have just been announced. The Rev. John Bagot De-la-Bere, Jr., assistant curate of the Church of St. Mary Redcliffe, Bristol, has been presented (by the Bishop of Bristol) with the vicarage of St. John Baptist, Bedminster, Bristol; and the new incumbent can well be depended upon to continue and, perhaps, strengthen the work there on Catholic lines. This Mr. De-la-Bere is a son of the celebrated vicar of Prestbury, Cheltenham, now of Buxted, Sussex, one of the noble little band of Priest-Confessors in "Lord Penzance's Court," under the scandalous and justly ill-fated Public Worship Regulation Act of 1874. In connection with the parish church of Willesden (northwest Greater London), the living of which is to be vacated at Michaelmas, it is a pleasant surprise that the Rev. James Dixon, late assistant curate of St. Mary Magdalene's, Paddington, but better known as the Secretary-General of the Confraternity of the Blessed Sacrament, has been selected by the Dean and Chapter of St. Paul's to succeed the retiring vicar, Mr. Atlay, who would probably call himself more of a Protestant than a Catholic. Not so many decades ago, Willesden was nothing but a rather remote rural Middlesex village, but is now rapidly becoming a populous part of the London area. In its old churchyard is to be found the monument-covered grave of Charles Reade, the novelist. The vicarage of St. Saviour's, Poplar (the late Rev. Robert Dolling's church), is also now filled, the rector of Poplar having secured the Rev. M. N. Trollope, senior priest in the S. P. G. mission to Corea under Bishop Corfe. Mr. Trollope took his degree at New College, Oxford, and before going out to Corea in

1890 was for three years assistant curate of Great Yarmouth.

The *Court Circular* of the 11th inst. stated that on that day the Archbishop of Canterbury was received in audience by the King and Queen at Buckingham Palace, when the King presented the Primate with the Royal Victorian Chain, a decoration which his Majesty has originated to be bestowed on special occasions. The Bishop of Winchester was also received, and invested by the King as Knight Commander of the Victorian Order.

The 159th Conference of the "Wesleyan Methodist" separatist body was held in Manchester a few weeks ago, and calls for notice here on account of the somewhat sensational character of its more salient sessional proceedings. Of course the Education Bill now before Parliament is nothing if not the *bête noire* of all Protestant Dissenters, and it is hardly, therefore, a matter of surprise that the Conference expressed its repugnance to the Bill by an overwhelming majority (454 votes to 68), and also definitely committed itself to the essentially secularist Board School system of religion. In regard to the case of Professor Beet, one of whose books, *The Last Things and the Immortality of the Soul*, was held to contain teaching in contravention of "Methodist doctrine" on the Future State, the Conference let the Professor off on his acceptance of the conditions, viz., that he "does not teach in the pulpit the doctrine of his book," and that he "does not publish anything further on the subject without consent of the Conference." Perhaps the most exciting sessional event, however, was the formal announcement of the purchase of the Westminster Aquarium premises (fronting the Abbey on the northwest side of Broad Sanctuary), on which site, acquired at a cost of £330,000, it is proposed to erect a building or group of buildings for use as the headquarters of "Wesleyan Methodism." In this connection, *The Daily Chronicle* states, on the authority of old Westminster residents, that the Aquarium had in its day "swallowed up a Primitive Methodist meeting house," the preacher whereat having been received into the Church; and then asks if that secession is now to be construed "as a token that one day the 'people called Methodists' will return to the fold from whence they came?" What John Wesley would have thought of "so ambitious a scheme" *The Guardian* does not pretend to surmise, but "perhaps, as Mr. Price Hughes said with regard to another subject, no member of the Conference agrees with John Wesley."

Concerning Hartlebury Castle, the Bishop of Worcester makes the following announcement in this month's *Diocesan Magazine:*

"Some laymen of the Diocese, whose names would command unqualified confidence, have kindly undertaken to see to the maintenance of the Castle until the question of the Bishop's residence can receive some satisfactory settlement. Meanwhile the Bishop has bought a house near Rainbow Hill, hitherto known as 'Lansdowne House,' but hereafter to be called 'Bishop's House,' and will live there for the present. It is not intended to be the permanent residence."

There have been (says *The Church Times*) great rejoicings lately on the Yorkshire estates of Lord Halifax in connection with the coming of age of his Lordship's only surviving son and heir, the Hon. Edward Wood. At Garrowby, a snugly hidden spot about 12 miles from York, the house party consisted of nearly 400 guests, amongst whom were the Duke of Northumberland and the Dowager Countess Beauchamp. The Archbishop of York, who was unable to be present, in writing to Lord Halifax, said: "Please convey to your son my warmest congratulations, and give him the assurance of my prayers and blessings." At Hickleton, Lord Halifax's own seat in the West Riding, near Doncaster, there was also a large house party a few days later; and here, as at Garrowby, gifts were brought to the popular young nobleman by the tenantry, tradesmen, servants, and peasants on the estate. Another presentation was of wider interest. "A few of Lord Halifax's friends amongst the great number of those who esteem the privilege of association with his Lordship in his work for the Church, sent a letter engrossed on parchment in an album, and with the letter, three gifts for Mr. Wood—a dressing valise fully fitted with ivory and silver fittings, a large old silver tankard with cover of the period of George II., engraved with Mr. Wood's coat-of-arms, and an eight-day striking clock in an oak case."

In returning thanks for the many acts of kindness and good wishes of those present, the Hon. Mr. Wood fairly surprised his friends by his "bright and manly speech." Lord Halifax, in responding to the toast of "The health of Lord and Lady Halifax," thanked them with all his heart for their kindness to his son. Everyone was inclined to think "his goose a swan," and he did not think "theirs was a real swan." He prayed God that He might enable him to "do his duty in life—his duty in Church, his duty in State, and his duty to all around him, and that when it came to the end of his life he might be able to feel that he at least tried to do his duty."

What is popularly known as the Brighton Ritual Case, which, strange to say, was referred back to his Chancellor by the Bishop of Chichester and re-heard in May last, has now been decided by Dr. Tristram with precisely the same result as before; for that Puritanical functionary's antipathy to Catholic ornaments has not abated an iota since the first hearing of the case, and this judgment creates just as much of an *impasse* in the situation as the previous one. At the second hearing the only question argued by Mr. Hansell, on behalf of the vicar and churchwardens of the Annunciation, Brighton, was that of the sufficiency of the petitioner's interest to maintain the suit for a faculty for the removal from the church of the ornaments complained of, and thereon the Chancellor held that the petitioner was entitled merely as a rate-payer to institute civil proceedings. The notice of appeal, given on behalf of the respondents, must be very disappointing to the Bishop of Chichester, for his Lordship, when entrusting the case with his Chancellor, wrote thus (the italics being interpolated): "I consent to your hearing, deciding, and *finally determining* the said suit."

Churchmen of the Diocese of Pretoria have elected as their Bishop, in succession to Dr. Bousfield, deceased, the Right Rev. William Marlborough Carter, Bishop of Zululand; who has been in charge of the Diocese for three months during the vacancy in the see. Dr. Carter was born in Eton in 1850, and was a nephew of the late Canon Carter, of Clewer. He is a graduate of Pembroke College, Oxford, and in 1891 was consecrated to the See of Zululand, after being for about ten years in charge of the Eton mission at Hackneywick. He is a celibate. The *Daily News*, which considers the Church of South Africa the "most sacerdotal branch" of the Anglican Communion, says that the new Bishop of Pretoria is "a far more 'advanced' Churchman than his predecessor, who belonged to the 'High-and-Dry' school of a past generation." He is, however, "much liked by the Dutch and Kaffirs, and will prove a popular ruler of the huge Diocese which embraces all the Transvaal Colony west of the Drakensberg mountains."

According to the daily newspapers, the Rev. Arthur H. Stanton, senior assistant curate of St. Alban's, Holborn, has met with still another bicycling accident, and has been compelled to relinquish for the present all clerical duty.

J. G. Hall.

THE OLD CATHOLIC CONGRESS AT BONN.

THE fifth International and eleventh German Old Catholic Congress was held this year at Bonn on the Rhine from the 5th to the 8th of August.

At a general reception on the eve of the Congress in the Hotel Stern, the members and visitors were greeted by Dr. von Schulte in the name of the Bonn Old Catholic congregation, which as kindly host, had seen to the provision of rooms in hotels and private houses. Bonn, he said, had hitherto had no Congress, but it had been the centre of the movement for the last thirty-one years. They joyfully welcomed in their town the Old Catholic Bishops of Holland, Germany, the Polish Bishop of Chicago, the administrators of the Austrian Church, Bishop Wordsworth of Salisbury of the English Church, Bishop Potter of New York of the American Church, and representative clergy and laity of the Orthodox Eastern Churches.

Bishop Weber, who next spoke, said that he was glad to see amongst them representatives of the German Evangelical Church. "All these different Churches represented here are not yet outwardly one, but they have all come out of sympathy and interest, in the spirit of peace, which is a symptom of the universal inward wish and striving after an uniform organization of Christendom. It is this spirit which has brought together such eminent Bishops, such renowned scholars, some from across the ocean, into our little Bonn."

Mass was celebrated at 8 A. M. on the first day of Congress by the Archbishop of Utrecht, Dr. Gul, in the thickly packed Old Catholic Church, assisted by Pfarrer Demmel. Two students of theology acted as servers, and the dignified music of Attenhofer's "Deutsche Messe" was sung by the choir. The Congress sermon was preached by Bishop Weber. He spoke of the temper and the means for the increase of endeavors after unity, the need that inward unity should manifest itself in uniformity of organization, and the hope that existing differences and misunderstandings would melt away in the light of a

fundamental study of the historical development of Christendom.

Early in the morning of the first day of Congress, before the general public meeting, a private conference of the Old Catholic Bishops of Holland, Germany, Austria, and the Polish Catholic Church in America, was held in the Sessions-room of the Synodal-Representaz. Dr. Herzog, the Swiss Old Catholic Bishop is extremely ill, and to the regret of all could not leave his bed to attend the Congress. President van Thiël, the head of the Dutch Episcopal Seminary of Amersfoort, Professor Goetz, P. Mülhaupt, priest of the Old Catholic parish of Bonn, and the Secretary of the Polish Bishop of Chicago were called in as assessors. The business of the Conference, as we are informed, was to hear and discuss a detailed report of the present condition of the Old Catholic movement in America amongst emigrants from the Roman Catholic nations of Europe. We are told that the Conference was one of exceeding interest and solemnity, and began and ended with prayer.

At the first general meeting of Congress on Wednesday, before the introduction of the "1st Antrag," or thesis for discussion, General Kireef asked leave to read to the whole Congress the greetings received by him for that purpose from the Metropolitan of St. Petersburg, the Proto-presbyter Janischew, several eminent scholars and archimandrites, and one from the Patriarch of Constantinople.

In the evening, in the stately church in the Bonngasse, Archbishop Gul, who was accompanied by all the Bishops present at the Congress, gave an interesting historical sketch of the condition of the so-called Jansenist Church of Holland during the last two centuries. Bishop Kozlowski next related the extraordinary increase of his Diocese in Chicago; above a hundred thousand Polish souls now accept his jurisdiction. P. Czech, the Austrian Old Catholic Bishop-elect, spoke of the growth of Old Catholicism in Bohemia. The "Los von Rom" movement has added about 7,000 souls. The people are fundamentally devout and believing, said he. They are weary of Rome, because the Roman Bishops and clergy are given up to politics; but they have no desire to become Protestants. The Protestant Propaganda is richly provided with money. The Old Catholics are hindered by the want of it. The Bishop of Salisbury, who spoke in English, said that respect must be paid both to what was national and what was international in the relations of the Church. He had heard gladly what had been said by Bishop Kozlowski of the American Poles, and Pfarrer Czech of the Old Catholic reform in Bohemia. The true Gospel, said Dr. Wordsworth, is international.

The proceedings on Thursday began with a "still Mass" for the souls of deceased members of the Old Catholic Churches. It was said in German by P. Czech, the Bohemian priest who has long been the "Bishop-elect" of the Austrian Old Catholics, but whose consecration is still delayed and thwarted on political grounds by the Austrian Government. A short memorial address was given by the Dutch priest, President Thiel of Amersfoort, urging the living to pray for their departed champions and fellow members. From 9:30 to 12:30 there was a second closed conference of the Bishops, at which it was agreed, as we learn, that a general consultation of the Old Catholic prelates should be held in Austria during the year 1903.

Dr. Nevin, the priest of the American Church in Rome, expressed his regret that he was not entrusted with a greeting to the Congress from the Bishop of Rome, but said that he spoke as deputy from the Bishop of New York, Dr. Potter, who had been prevented from attending by official business. An interesting letter from the sick bed of the Swiss Bishop Herzog was then read. He wrote that the work in Switzerland was full of difficulties, mainly because so many Catholics who agreed with them, and who could and ought to help, would not join them in work and witness.

It would take too much space to attempt even a sketch of all the topics handled. But the "5th Antrag," or thesis, which was introduced by Bishop Weber, deserves special notice. Its subject was the increasing attempts at a reformation of the Churches subject to Rome from within, now so widely known, under the name of "Reform-Katholikismus." The Bishop cited the late Professor Kraus, the early fellow-laborer, personal friend, and correspondent of so many Old Catholic scholars and teachers, as "the founder and the soul" of the proposed contest against Ultramontanism under the shadow of the Vatican, and if possible under the very protection of Papal absolutism and infallibility. Kraus had lately protested that "the salvation of the Church could now only be found in the return to a religious Catholicism, and in a resolved breach with the earthly, political, and pharisaical aspirations of Ultramontanism." The acceptance of the new Vatican dogmas of the hyper-episcopal Absolutism of the Roman Bishop and of his infallibility, by whatever ingenuity Kraus, Schell, Ehrhard, and others, conceive them to be reconcilable to Scripture and Catholic tradition, to history and reason, has brought these learned apologists under denunciation as mere "Half-Catholics." The distinction between Catholicism and Ultramontanism which they urge, and the definitive separation of the one from the other which they call the Catholic Reformation, can never be practically effected, said Dr. Weber, except by the return of all Catholics to the fundamental constitution of the ancient Catholic Church. "The difference between us and the Romans," said he, "is that we are more Catholic than they are." He protested against the illusion that the Old Catholic movement for reform is a mere "heresy of scholars." He predicted that the so-called Reform-Catholicism was doomed to death without a resurrection, whilst the whole history of Christendom shows that the Old Catholic idea of Reform never dies, but is always alive in the Church, and continually re-asserting itself.

Dr. von Schulte, after observing that "Old Catholicism has never been a religion for the drawing-room, and has had no princes and nobles as its leaders," pointed his remark with a story of the Vatican Council which we have not heard before. He related how Windhorst said to him in 1870, whilst there was still doubt as to whether the German Bishops would remain steadfast in their opposition to the new dogma: "If Ketteler (Bishop of Mainz) stands fast, all our German Bishops will stand fast: for Ketteler is a baron, and belongs to an old noble family."—*Condensed from Church Times.*

NEW YORK LETTER.

NEW RECTOR OF HOLY SEPULCHRE.

THE Rev. Walter E. Bentley will be the new rector of Holy Sepulchre parish. Mr. Bentley is known throughout the country as Secretary and one of the founders of the Actors' Church Alliance, of which Bishop Potter is President, but locally he is known as an able preacher and a good executive. He was educated in the New York Public schools, and for some years was an actor, playing leading parts. His training on the stage is helpful to his present pulpit work. Some years ago he took orders and began as assistant to the Rev. Dr. J. H. Rylance in old St. Mark's parish. Here some successful work, especially in St. Mark's chapel, was interrupted by the retirement of Dr. Rylance, and Mr. Bentley became priest in charge of the Archdeaconry mission of St. Edmund's, formerly St. James' chapel. The mission grew, and under the Rev. J. C. Smiley, the present priest in charge, is looking forward to a new church and parish organization. A year before the Rev. Dr. R. Heber Newton's retirement from All Souls', because of ill health, Mr. Bentley came there as assistant minister and special preacher. Teaching and preaching something quite different from that long taught and preached by the Rev. Dr. Newton, Mr. Bentley commanded large congregations, succeeded to some extent in organizing parish activities, and built up a large Sunday School, the children coming from the east side.

REV. WALTER E. BENTLEY.

With the coming of the Rev. Dr. McConnell, All Souls' had no longer a need for a man of Mr. Bentley's ability, and Holy Sepulchre was thus able to secure him. Holy Sepulchre parish dates from 1863, and its early benefactor and rector was the Rev. Dr. J. Tuttle Smith, still the honored and helpful *rector emeritus*. Other rectors were the Rev. R. W. Kenyon and the Rev. Dr. T. P. Hughes. At the end of the latter's rectorate there was a proposition to sell the property and consolidate with Archangel parish, Harlem. A heroic band of lay parishioners determined to save the property and the parish. They mortgaged the church for $5,000 and paid the same to the Rev. Dr. Hughes. Laymen took hold both of the finances and

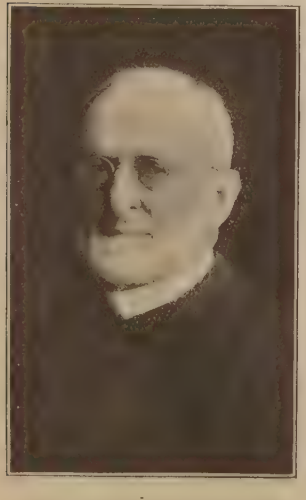
of the parish work, with the result, that, since spring, both have improved wonderfully. Now Mr. Bentley enters as leader upon what he and the congregation hope may be a new era. While poorly located as a church, being on low ground and just off a principal thoroughfare, the parish has for its field a neighborhood where parish lines are to be measured skyward, not by blocks and squares. It is understood a parish house will be aimed at, where the activities of a really live parish may be carried on, and where a Sunday School containing any number of children the building will hold can be had. Even a new and

CHURCH OF THE HOLY SEPULCHRE, NEW YORK.

large church is hoped for. The parish rescue work having been successful, Holy Sepulchre people enter hopefully upon parish advancement into a strong landmark of the Diocese.

DEATH OF DR. GALLAUDET.

The Rev. Dr. Thomas Gallaudet died at his home in this city on August 27th. He had been ill of heart trouble for some time, and this was the cause of his death. His end was peaceful, and wife and children were about his bed at the last. The children include Dr. Bern B. Gallaudet, a physician of this city.



REV. THOS. GALLAUDET, D.D.

The Rev. Dr. Gallaudet, who, with his father, linked his name indelibly with deaf mute instruction, and made link and name famous throughout the world, was born in Hartford, Conn., on June 3, 1822. His father, the Rev. Dr. Thomas H. Gallaudet, founded the first permanent school for deaf mutes, at Hartford, in 1817. Dr. Gallaudet, the elder, gave an object lesson on the value of education to deaf mutes, by marrying one of his own pupils, Miss Sophia Fowler, and the son grew up in the daily use of the sign language. He was graduated from Trinity College, Hartford, in 1842. Much as he loved his mother and wondered at her success in rearing eight children, of whom he was the eldest, he often said he would not marry a deaf mute. But he did. He became a teacher in the New York Institution for the Deaf and Dumb under the elder Dr. Peet, himself famous as an instructor, where he met and married Miss Elizabeth R. Budd, a pupil. The wedding took place in Ascension Church, July 15, 1845. In 1850 the teacher took deacon's orders, and a year later he was advanced to the priesthood. In 1852 he established a mission to the deaf mute population of New York, and the work grew into the famous St. Ann's parish. He retained his teaching and parish work together for six years, but in 1858 became parish priest alone. St. Ann's was both for mutes and for people who could hear. It was located on Eighteenth Street, just off Fifth Avenue, and for well nigh a half century work was carried on here, but in 1896 the property was sold and a large equity put into St. Matthew's parish. St. Matthew's was a struggling parish on the west side, between Christ Church and St. Agnes', Trinity parish. The amalgamation made St. Matthew's parish strong, and enabled the building of a fine parish church in Eighty-fourth Street and Central Park West, of which the late Dr. Gallaudet became *rector emeritus*. It is for those who can hear only. The deaf mute work of the parish was centered in a new St. Ann's in One Hundred and Forty-eighth Street, west of Amsterdam Avenue, and near to the deaf mute institutions. Of this St. Ann's, Dr. Gallaudet was vicar, the active priest in charge being the Rev. John Chamberlain.

In 1872 Dr. Gallaudet founded the Church Mission to Deaf Mutes, having for its object the promotion of the welfare of the silent people after quitting school. This society was a pioneer in religious work among deaf mutes throughout the country. It has a board of 25 trustees, with the Bishop of New York as President. Its missionaries hold services in many places. The mission established, largely with the help of the late Dr. Gallaudet, the Gallaudet Home for Aged and Infirm Deaf Mutes. The buildings, which are near Poughkeepsie, were burned in 1900, but have been rebuilt. Dr. Gallaudet made many trips to Europe in the interest of work for deaf mutes, and was quite as well known there as here. The fiftieth anniversary of his ordination was observed last year, the unique occasion combining celebrations of the same event by the Rev. Dr. P. K. Cady of the General Seminary, the Rev. Dr. W. W. Olssen of St. Stephen's College, Annandale, the Rev. J. S. Spencer, *rector emeritus* of Christ Church, Tarrytown, and the Rev. W. S. Coffey of St. Paul's, Eastchester.

The funeral was held late Friday afternoon in St. Matthew's Church, which was profusely decorated with roses, ferns, and autumn leaves. Bishop Potter said the opening sentences, and in the chancel with him later were the Rev. A. H. Judge, the Rev. B. O. Baldwin, the Rev. Dr. D. Parker Morgan, Archdeacon Van Kleeck, the Rev. W. S. Coffey of Eastchester, the Rev. Joshua Kimber, the Rev. R. S. Mansfield of Suffern, the Rev. Dr. D. F. Warren of Jersey City, the Rev. Dr. W. N. Dunnell, the Rev. John Chamberlain, and the Rev. Austin W. Mann. The church was filled, a large proportion present being deaf mutes. Bishop Potter made an address, which was interpreted in the sign language. The Bishop said:

"It is not a custom in the Church to make eulogy of her dead. Happily we are not bound to this custom. Somehow I want to add a few words to those in the hearts of them to whom I am speaking this moment. It is not difficult to say that the Church in the city has sustained three great losses during the present summer. First, the death of Dean Hoffman, ripe in years and rich in service; and then the tragic loss of the young rector of the Church of the Epiphany, whose strong personality was particularly well fitted to cope with the peculiar conditions which he found existing in his new parish; and lastly the death of my brother whose remains lie here behind me.

"I remember very vividly the first time I ever saw Dr. Gallaudet. I was about to become a candidate for orders. While there is no disrespect intended to any of the clergy, I was vainly wandering about this city looking for an open church on a hot summer afternoon. I found one with extreme difficulty. It was St. Ann's, and the door stood open. My first impression when I saw the priest was that I had chanced on a church with a peculiar ritual. The clergyman stood before the altar in a black gown, and silent. But I soon stood rapt. One could not fail to see the marvelous effect on his hearers, of Dr. Gallaudet's silent sermon. And he could preach equally well in the usual manner. But he laid the one gift on the shelf, as it were, in order that he might exercise the other. I never parted from him but I was struck each time the more with his transparency and purity. A man of rare grace and charm, he could not be harsh. He looked at things in a large way. The loss is not merely an ecclesiastical one. His was a rare character, one of the great pictures to be looked at with ever growing respect. Dr. Gallaudet could be differentiated from men by what he was not. In speech he was more tender, more forbearing, than most men. I thank God for his great ministry, and beseech you, brethren, to carry forward his work."

MISCELLANEOUS.

Laymen in the Long Island Diocese have given Bishop

Burgess much encouragement with their success in Holy Cross mission, Brooklyn. Mr. Delapierre of St. Luke's is the active helper in charge. He has harmonized differences of long standing and brought in new people. The Bishop and the Archdeacons are so much pleased that they are ready to give these laymen additional work. Mr. William Braddon, member of the National Brotherhood Council, not long ago started a Sunday afternoon service at Creedmoor, famous in connection with rifle target contests, a village of 300, lying within St. Joseph's parish, Queen's, of which Mr. Braddon is a member, and quite without other religious privileges. Fair results have been attained, and last Sunday an open air service was attempted, some gentlemen and ladies helping with the music.

The Rev. Dr. McConnell prints in his parish paper for September a farewell to Holy Trinity, Brooklyn, in the course of which he says:

"The only thing that ought to be said is that after the most careful and honest balancing of considerations, *pro* and *con*, the balance of obligation appeared to be plain that it was my duty to take up another work. This other work was not of my seeking or my wishing. But every man must choose among the tasks which confront him, not necessarily the one which is meant, but the one, in his judgment, he can do best.

"There are few better equipped parishes in the land than Holy Trinity. Under the leadership of a man who knows how to do the peculiar kind of work which is going to be needed here in the future, the results ought to be great for good. I hope and believe that they will be. There is a superb plant. There are earnest and sensible workers who work and do not talk about working. There is a wise and Godly vestry. There is the good will and respect of the community. I sincerely pray God that its future may be as pleasant for priest and people as the past has been."

Reports recently circulated to the effect that Bishop Starkey of Newark has in mind the foundation of a Cathedral, and that there is discussion of the claims of Jersey City, Newark, and the Oranges as respective sites, are declared by a prominent layman of the Diocese to be without foundation. There is some discussion of assistance for Bishop Starkey, but this has been going on for some years.

The Rev. George C. Houghton of the Transfiguration has presented to All Saints' Community, for use in All Saints' Boys' Orphanage, Lewisham, and to the same Community for St. Elizabeth's Hospital, London, a silver chalice and paten, and a silver-gilt pyx respectively, as memorials of the late Mrs. Houghton. Transfiguration Church, Lewisham, was named subsequently to that of Transfiguration, New York, and received at the time a substantial gift from the latter, sent during the rectorate of the elder Dr. Houghton. The present rector and Mrs. Houghton have for many years visited Lewisham each year, and the late Mrs. Houghton took deep interest in the work of the Sisters of the Community.

Bishop Potter has named the Church of the Incarnation as the place for the holding of the Convention this year. Asked about the coal strike, he replied that he expected to see the strike collapse within a few days. He regretted his inability to do anything, and also the fact that none of the questions at issue were likely to be settled as a result of the long sacrifice.

The Rev. Montague E. Webb, a priest of the Church of England, and in charge of eight missions in the Bahama Islands, was married last week in St. James' Church, Suffolk Archdeaconry, to Miss Mary Bowby, a well-known charitable worker in the Diocese of Long Island. The ceremony was performed by the Rev. A. B. Kinsolving. Miss Bowby is a daughter of the late Franklin Bowby of Winchester, Va., and has recently had to do with an art village in the Shinnecock Hills of Long Island. Mr. Webb has been nine years in the Bahamas, and is said to go to his missions in a sloop yacht.

THE STATE OF DELAWARE is not without originality in the matter of "drawing cards" for Protestant preachers. The following is from the Smyrna (Del.) *Times*:

The whistling of a text from a pulpit, is somewhat of an innovation of modern sermonizing, but this is what actually occurred at Asbury M. E. Church last Sunday morning. When the Rev. Vaughan S. Collins arose to give his sermon he whistled four times the notes, being an imitation of the song of the common meadow lark. Hearing one of these birds on a recent pastoral visit to Smyrna Landing, the thought suggested the subject of a very appropriate sermon. The four notes of the meadow lark were interpreted: *"Thou God Seest Me,"* as found in the thirteenth verse of the sixteenth chapter of Genesis.

THE ENLIGHTENMENT or ignorance, the civilization or barbarism of the world, depends in a very high degree upon the exercise of woman's power within her special kingdom of home.—*Smiles.*

THE THIRD OR PAROCHIAL ORDER (ANGLICAN.)

BY THE AUTHOR OF "A SUGGESTION FOR THE TIMES."

A FEW months ago I was shown a notice in THE LIVING CHURCH of the formation of a Third Order in our Church, and I should like to add to it a few notes from County Durham (England), where the idea rose in 1889, for a revival in the Anglican Church of a Third Order, in connection with the Parochial system. There had beeen several discussions as to the revivals of Brotherhoods and Sisterhoods, at that time, or a little before it, and money difficulties, among other things, stood in the way. A thing requiring no money for its formation, like St. Francis' Third Order, is a rarity indeed; it accounted for some discouragement, given perhaps unwittingly, by those whose works required money for their support.

Bishop Lightfoot gave the earliest conception of the idea of an order of that kind, with wise considerations and encouragement, wishing to try it in his own Diocese first. But he died, and his successor, Bishop Westcott, while writing most beautifully on the Franciscan Order and desiring a society much on those lines, did not accomplish it, though shortly before his death he wrote me a letter of interest in the work. The present Bishop, Dr. Moule, thinks it a beautiful idea. It has been of practical use, however, in various places, and especially in the West Indies, where Bishop Swaby, who knew of it in Durham, and Canon Josa, who also knew of it, made it diocesan and worked it well. The *Quarterly Magazine* gives an account of these things,* and the books on the subject are published by Sheffington and Mowbray, 1| each. The following is by one of the Council, the Rev. Canon T. Gregory Smith:

"The aim of the founder of the Franciscans was to bring the life of the monk into closer contact with the lives of the people generally; in a word, to popularize monachism. This he set about in three ways. He drew the recluse out into the streets and lanes; he made him depend absolutely on the alms of the people; and, while the monastic orders, though forbidden to have any property individually, were allowed to amass it collectively, St. Francis of Assisi forbade his followers, even as communities, to have any earthly possessions at all. It was the violation of this last provision which dragged down the Franciscans from the spiritual heights to which at first they seemed destined to attain. By a convenient fiction of legal phraseology, they allowed their monasteries to hold property, nominally as trustees for the Pope.

"Is there not a hope in England at this moment that this newly-organized 'Parochial Order' may, at least in a measure, help to fulfill the devout aspirations of the founder of the Franciscans, by avoiding the rocks against which the vessel drifted under the pilotage of those who succeeded him?

"The history of the monastic Orders teaches that what is really wanted for the evangelization of the world, is the self-renunciation of the monk and the friar, without the cowl and the cloister. This is 'the leaven in the three measures of meal;' this is the prayer of the Saviour about to die for us, that we may be in the world, but not of the world. There are not a few everywhere, fired with the missionary spirit, but tied to their homes by duties there. These, men and women, old and young, by belonging to the 'Parochial Order,' can take their part in the larger enterprises of the Church, without being false to those nearer claims on their time, which are never to be neglected. And the 'Parochial Order' works in loyal obedience to authority. It has been the bane of the mediæval Orders that they usurped the authority belonging to the Church. This order can never be antagonistic to those who are entrusted with the responsibility of ordering things in the earthly Kingdom of Christ, for the members of it are bound to work loyally under the Bishop in the Diocese, and in the parish under the parish priest.

* Rev. G. C. Wilton, St. Mary's Vicarage, Charing Cross, is the Secretary and general Editor.

ARE BOARDING SCHOOLS FOR GIRLS AN ESSENTIAL FEATURE OF THE CHURCH'S WORK TO-DAY?

BY ABBY STUART MARSH.

YES; most emphatically yes; if she is to use all the means at her command to further the petition, "Thy kingdom come"—"Thy kingdom come" in the hearts of men and in the Christianizing of the whole world.

Yet, if all homes were ideal, and if these ideal homes could remain unbroken until their daughters attained full mental and spiritual growth, going out strong and tender, each to her own life work, boarding schools would not be needed. But, is it a truism to say that we must take conditions as they are; that, as sin has entered the world, nothing is perfect, and that the Church must take into account all these imperfect con-

ditions and use them for the good of her people and for the advancement of the cause of Christ upon earth? The Church must so deal with these far from ideal homes and with the beautiful and Godly homes from which, alas! death often snatches the guiding hand at a time when, in our human short-sightedness, it seems most needed, as effectually to train sons and daughters to walk humbly in her holy ways..

Yes, bless God for every opportunity offered where a motherless girl can have even a tithe of the love and careful training which is her due, and where girls from worldly homes can share the influences which stamp the soul with a true spiritual character, at a time when the impress is most easily made. May the writer be pardoned if she narrates an incident which, shortly since, came under her own observation.

A talented and beautiful girl was to be sent to a boarding school, for greater discipline, the parents said, than, in their luxurious home they could easily give her. Although the father called himself an unbeliever and the mother was a lax Roman Catholic, who usually attended the Unitarian place of worship, through the advice of friends the daughter was sent to one of our smaller Church schools. The soul of the girl was truly virgin soil, yet so receptive that, long ere the first year of her school life was ended, she asked for the sacrament of Baptism, and, at its close, knelt for the Bishop's blessing in the seven-fold gifts of the Spirit. I cannot refrain from giving the father's kind reply to the letter which first told him of his daughter's wish:

"I asked you," he wrote, "for all the good influences you could throw around my daughter, which would tend toward the building up of a strong and true character. You could not have done this faithfully had you left out what you esteem the highest of all."

As Bishop Leonard once, in addressing a girl's school, so aptly said that it has long dwelt in the minds of those who heard him: Educate but one girl for Christian wifehood and motherhood, and you are starting a force whose influence you can neither stop nor measure: it is like a stone thrown into placid water: but a small circle is made at first, it is true; from which, however, circles go on widening indefinitely. Even so the mother trains her sons, perchance for public life (and who has paid more eloquent tribute to a mother's training than have the great men of our own nation?), and her daughters to walk in her footsteps. The case quoted is not an isolated one, even in the writer's experience, and every earnest Church school can add its testimony.

To educate and Christianize its daughters is one of the surest ways of disciplining a nation; and, shall we deny to our own what we give to heathen lands? This is, of course, claiming that the Church has more to give than the other Christian bodies around her; but what Churchman, be he Greek, Roman, or Anglican, is ready to deny the same? Have we not answered the question, then, that the Church should use the boarding school for girls as a means of furthering her legitimate work?

Just here let me add that, even from ideally perfect homes, certain girls are wisely sent to our best Church boarding schools. It is not always possible for parents to live where their daughters can have the educational advantages which they are perfectly able to afford. Again, some girls will acquire that independence of character and self-reliance, in a school, which they cannot or do not at home, and which will prove a strong tower of defence in the emergencies of life. For many the regular hours of school life and the intercourse with those of their own age are very valuable. The love in the best homes is sometimes blind to faults which are easily brushed away by contact with the contemporary life of a boarding school. The Rev. Dr. Leffingwell so forcibly pointed this out, in an article last year, that nothing remains to be said upon the subject.

Next, as to the kind of school which the Church should offer to her own people and to all who value the same; and, just here, may I say, "Thank God that our denominational brethren do value and patronize our Church schools." To our way of thinking, they can do nothing better for their daughters. Do you remember the delicate little ballad, "The Church's Daughter," written in early years by the late Bishop Coxe? Do not let us consider him old-fashioned, as he says, in dainty verse, that the Church follows every phase of the girl's life from the cradle to the grave, guiding and training her in holy ways.

Our Church schools should be of many grades and suited to many needs. Here our Roman brethren are wiser than we; but I will dwell only upon the Church boarding school of the usual type, and we have many fine specimens of the same. These schools should be well abreast with the times, they should offer, in facilities and apparatus, all that the educational status of the day demands; and they should employ on their faculties cultured and refined Churchmen and Churchwomen. With the present supply of teachers this is not asking too much. Specialization we must have; but we must beware lest our specialist is dwarfed and narrow. Listening, a short time ago, to the learned and earnest addresses made at the installation of a college president, I was struck by a thought prevailing in the minds of the speakers, and they were such men as President Leigh of Smith College and President Harper of Chicago. It was, that a liberal education should underlie the special training. True; life is short, and art, or a specialty, is long; but who would trust the oculist who was not a fully fledged physician, or who had merely studied the one organ, the eye? Could he tell when the stomach was the cause of visual disturbance, or when the eye showed the inevitable traces of Bright's Disease?

The smaller schools more nearly approach the divine model, the home; but there are difficulties in the support of these; and, unendowed, they can offer first-class advantages only at very high prices. By various methods can this difficulty be met, and various schools illustrate the same: as, at Smith College, students to the number of six, eight, or more, live in homes under the chaperonage of one or two matronly ladies; and the cottage system prevails elsewhere. That the home life of the girls be as free and natural as is consistent with due oversight and care, is surely desirable; that the home and school are in different buildings is of great service; and that the House Mother and those to whom the girls look for the providing of social pleasures and the advice and care attendant upon slight sickness are not occupied in the schoolroom, is essential; but the teacher's life, for the welfare of the work, should also be carefully considered. She is giving of her best self, she is often the real character-builder of the school. Do you remember what Alexander the Great said of Aristotle? "Philip gave me life, but Aristotle taught me how to live." In many ways, we have not progressed beyond the Greeks. Be your school large or small, I would say, do not ask of your teachers duties out of school hours. That time should be theirs for study, relaxation, and the reception of new thoughts and ideas; but I would also say, do not curtail their intercourse with the students; in these hours let it be voluntary on the part of both. Some of life's sweetest friendships are formed in this way and some of life's truest lessons are learned. Be sure that your teachers are all that you wish, in character and culture, and then let the intercourse be free as with the older brothers and sisters, or the guests, of a family; but do not treat them as hirelings, employed for a certain purpose, who are to be disregarded as soon as that purpose is fulfilled. Recall Dr. DeKoven's influence with his boys. Often, after the students had retired for the night, was a boyish heart relieved of its load, into the ear of a kind friend and teacher. True, Dr. DeKoven was a clergyman and at the head of a school; but confidence and friendship are largely matters of temperament. Not every mother, ofttimes to her grief, is the confidant of her daughter's maiden aspirations and follies; intuition, I had nearly said instinct, is nearly always a safe guide in such matters.

Select in your teachers carefully trained specialists and careful character builders, and they are to be found to-day among our college-bred men and women, and then give the freedom that will allow them to do their all for those under their care. In the addresses of the College presidents before alluded to, another note strongly struck was the same one of community of interests between teacher and students, both traveling the same road, both striving to reach the same goal; one party in advance, to be sure, and with previous knowledge of the way.

Yes; in the exigencies of the times, fully equipped Church schools are needed for our girls, where they may be sent as day scholars whenever it is feasible, and as boarding scholars when distance, or any other strenuous cause, prevents the truly better life of the home, if we would use every means in our power for the upbuilding of strong and beautiful womanhood, with all its vast opportunities to influence and govern the world.

The following is a *bona fide* copy of a letter recently received at this office: "I do not want the paper. *Mr. B— subscribed for it without consulting me.* Kindly cancel same, and oblige, Mrs. B—."

Poor Mr. B—!

If we meet no good it is because we harbor none.—*Emerson.*

CONSECRATION OF ST. PAUL'S CHURCH, SAN FRANCISCO.

THE feast of St. Bartholomew was a day never to be forgotten in the annals of St. Paul's Church, San Francisco, as it witnessed the liquidation of their indebtedness and the consecration of their magnificent building to the service of God. Rector and congregation saw the fruition of years of self-denying work, the realization of fond hopes and earnest prayers.

ST. PAUL'S CHURCH, SAN FRANCISCO.

The mission out of which the parish grew was started in 1874. The first minister was the Rev. James McElroy. He was succeeded by the Rev. W. S. Neales, a man of saintly life and devotion, who builded wisely on the strong foundation laid by his predecessor, and whose eight years' incumbency left the parish spiritually strong and vigorous. The little wooden chapel stood on the present site on California Street, in a rapidly growing section of the city. The Rev. Floyd J. Mynard was the next rector. He carried forward the work most successfully for three years, and was succeeded by the Rev. Wm. M. Reilly, the present incumbent, who came here seven years ago. Under his vigorous administration, the parish grew so rapidly that a new church became an imperative necessity. The little building could no longer accommodate the worshippers.

Mr. Reilly had large plans and drew about him a band of zealous workers. The women of the Aid Society have been untiring in their endeavors. The wooden chapel gave place to the present magnificent stone structure. In less than six years the debt of $8,500 has been cleared and the parish possesses one of the finest church properties on the coast.

REV. WM. M. REILLY.

The service on Sunday was a great reunion of the parish family. People came from far and near. Former parishioners pressed forward after service to congratulate Mr. Reilly on his successful work. Bishop Nichols delivered the sermon, from the text, Gen. xxviii. 16. Among the clergy who took part were the Rev. Francis C. Bowen, Rev. A. C. Wilson, Rev. W. C. Hayes, and the rector.

At night a festival musical service was held, and a sermon preached by the Rev. T. J. Lacey, rector of Christ Church, Alameda.

THE VERY FACT that you have troubles is a proof of His faithfulness; for you have got one-half of His legacy and you will have the other half. You know that Christ's last will and testament has two portions in it. "In this world ye shall have tribulation"; you have got that. The next clause is, "In Me ye shall have peace." You have that, too. "Be of good cheer; I have overcome the world." That is yours also.—*C. H. Spurgeon.*

THE ST. PAUL'S SOCIETY OF PRINCETON UNIVERSITY.

IT WILL be of interest to many Church people to learn that Princeton University, once the great academic stronghold of Presbyterianism, embraces within her fold over 300 Churchmen, which is no less a number than 25 per cent. of the whole student body. The St. Paul's Society, an organization which has been in existence about 20 years, is the Churchmen's Club of the University, corresponding in its general character to the St. Paul's Society of Harvard, and the Churchmen's Club of Columbia. This society, although distinctively a University student organization, is closely identified with Trinity Church, the parish of the College town, of which the Rev. A. B. Baker, D.D., is rector. On the church grounds near by the campus are the Society's well-appointed rooms, containing a library of Church literature and fiction of over 500 volumes.

The general object of the St. Paul's Society is to create a bond of union and sympathy among the widely scattered Churchmen on the campus, by means of frequent social and religious gatherings, for the purpose of promoting the interests of the Church in the college community. Due attention is paid to the social side of the Society's activities, for although in itself secondary, this phase is of great importance, serving as it does, in many instances, as a stepping-stone to active interests in religious affairs. At the outset of the year, a large reception is given to the Churchmen of the entering class. This occasion serves to bring the Church forcibly before the freshman's notice at a time when the bewildering effect of new situations has the tendency to force the demands of Church obligations temporarily out of the mind. This event of a social nature is followed by occasional smokers throughout the winter, when addresses are delivered by prominent clergy and laymen of the Church, invited from outside for the occasion.

It is on the religious side, of course, that the main work of the Society is centered. Meetings are held fortnightly throughout the year, at which some religious topic of timely interest is discussed, or an address listened to, from some visiting Churchman. In addition to this, on Sunday evenings during Advent and Lent, a series of sermons is delivered in Trinity Church under the auspices of the Society. Special effort is made on these occasions to obtain powerful preachers, men prominent in the work of the Church. Among the special preachers last winter were Bishop Coleman, Father Huntington, O.H.C., Dr. Lloyd of the Mission Board, and others. Great stress is laid on these services, and, judging from their very general popularity, there is reason to believe that they accomplish much in presenting the Church very forcibly in her true light.

Another phase of the work of the St. Paul's Society should be mentioned, which in a sense is the most important of all; that is, the very active and aggressive Church work voluntarily undertaken and maintained. In the vicinity of Princeton, four mission stations are under the care of the Society, which are ministered to continuously throughout the college year, by a force of twelve lay readers. In addition to these regular stations, occasional services are held in other places, including the parish church in Princeton. This branch of the Society's activities is by far the most tangible in its results, as well as satisfactory, enabling the organization to extend its influence beyond the bounds of the University, beside offering exceptional opportunities for those wishing to engage in Church work during their college course.

Recently the Society has become a chapter of the Church Students' Missionary Association, sending four delegates to the convention held at Annandale last winter. Thus Princeton Churchmen, while advancing the work of the Church in their own boundaries, are also coöperating in the work of the general Church student organization, which from present indications is destined to effect a great spiritual awakening in the institutions of learning of this country.

NOTE:—Clergy knowing young men entering Princeton this fall, are earnestly requested to give them letters of introduction to the rector of Trinity parish, Dr. A. B. Baker, or to the President of the St. Paul's Society, so that they may come into closer connection with the Church influence in the University.

Princeton, N. J. C. TOWNSEND, JR.,
President St. Paul's Society.

REMEMBER, in the spiritual life there are recreations, but there are no holidays. That school breaks up but once, and the home afterward is eternal.—*Faber.*

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM

THE EXODUS.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY..

Catechism: XIV. How many Sacraments? Text: Ex. xv. 13. Scripture: Ex. xiv. 10-31.

UPON the death of the first born there was "a cry throughout all the land of Egypt." Not only was permission to leave given Israel; they were thrust out, commanded to go at once. But though they left in such haste that they took "their dough before it was leavened" for food, yet they went in order and according to plan. They had been given five days' notice of the Passover (Ex. 12:3). They knew, too, that deliverance was to follow. It came, only more suddenly than they had expected. They had to go by night instead of by day. Otherwise they were ready, and they went in order, 600,000 men on foot, beside women and children, flocks and herds (Ex. 12:37).

The start was made from Rameses. The bones of Joseph were not forgotten (Ex. 13:19). That reminded them that this was the promised deliverance. But the most wonderful thing of all was their Guide. Moses was their leader; but God Himself was their Guide. The wonderful "pillar of cloud" took its place before them and led them through the whole wilderness journey (See Bible Dict., art. "Shechinah"). So they marched out of Egypt, the pillar of fire leading, Moses and Aaron and the mummy of Joseph at their head, and came to the edge of the Wilderness, through which they were to go instead of by the shorter route through the land of the Philistines (see Ex. xiii. 17 for reason).

In telling the story thus far, the first lesson, truth, is brought out.

(1) *God leads and protects His people.* Israel is always a type of the Church. God led them by the pillar, He leads His children now by the Holy Spirit who lightens their pathway through life. There are likenesses, too, between the Sheckinah and God manifest in the Flesh, the "true light which lighteth every man that cometh into the world." But the Guide was a source of darkness to the enemy. All the self-revelations of God have the same two-fold effect, bringing light and life to those who welcome and accept Him, or darkness and destruction to those who reject Him because their deeds are evil. The man who lets the "candle of the Lord" lighten his path, or, in other words, listens to the Spirit of God speaking to him in his conscience, is guided by it, but he who does not listen or obey is only made more and more incapable of being so guided. The pillar of fire becomes a cloud and darkness to him.

(2) *God delivers His people out of bondage, once for all.* In the type-story, that deliverance is plainly marked. They were not free until they were beyond the waters of the Red Sea. Indeed, their decision and first movement but brought their danger to a climax. Unless God had opened the way for them through the waters, they had been destroyed. The opening of that way depended upon their obedience. It is all a clear type of Baptism (see Baptismal Office, P. B., p. 245, and I. Cor. x. 2). First comes decision. The command from the Lord is very plain. But reason asks, How can there be a way through the water? Until it is used, the way does not open. God says that you must be born again by water and the Spirit. It is your duty to go through the water. It is the Lord's work to fulfil His promise to make it a way. The Red Sea was at the very beginning of the long journey through the wilderness, type of the long journey of the soul through the world to the Promised Land above. So Baptism starts us on that journey and should come at the beginning of life. Another lesson will tell us of the food for the journey.

To make the path through the water God used natural means, as it is expressly said—a strong east wind and the flood tide of a full moon. But it is also a miracle in its timeliness and coming at the divinely directed command of Moses. So the waters of Baptism at the hands of the priest are by God made the instrument of deliverance by the New Birth.

(3) *God destroys the adversaries of His people.* "By faith they passed through the Red Sea as by dry land, which, the Egyptians assaying to do, were drowned" (Heb. xi. 29). It was natural that the sea bed would support the foot passengers and that the Egyptian horsemen should flounder about and sink in the ooze. Hindered in this way by natural causes again, they were kept back until the returning waters overwhelmed them. It is the same story still. Alone, without artificial or temporal helps, we may be saved by the waters of Baptism because we thereby are joined to the Saviour as the Israelites passed under the cloud (I. Cor. x. 1). Horses are somehow typical of reliance on the help to be had from this world. If Israel depended on help of that kind, God would not keep her, because she would not then give Him the honor and credit. So it was expressly commanded that as a nation they should not multiply horses (Deut. xvii. 6; Isa. xxxi. 1). Now, just as the Egyptians could not pass through the Red Sea on horses and in chariots, neither can those who are disobedient to the Lord's command save themselves or be born again, by relying on any rule of conduct or on the morality of their lives. "A horse is a vain thing to save a man" (Ps. xxxiii. 17).

Sometimes, as we look back at these pursuers, with their splendid equipment of worldly wisdom and safeguard, we tremble for our safety, who have only the water before us to save us. But such fears leave God out of account. Except for God's presence, the Israelites would have been in peril. With Him, however, they were safe, while the Egyptians were the ones who were in danger. God opens a way for His people who obey Him, in spite of difficulties in other ways and times than at Baptism. You never need fear to *go forward* against difficulties when it is God's will. The waters will become a path.

NOTES.—Dr. Trumbull's *Kadesh Barnea* shows why Israel did not go around the head of the Gulf of Suez. There was a great wall across the Isthmus which the Israelites could not pass without permission, which, if given, was doubtless withdrawn when Pharaoh began the pursuit.

The low tide, especially when assisted by a strong wind, still lays bare much of the bottom of the Gulf of Suez at the head, and Napoleon, in 1799, deceived by the tide, attempted to cross, and nearly met the fate of Pharaoh's army. He had to ride for his life, and said afterwards that if he had not escaped he would have been the text of a hundred sermons.

When it is said the waters were a wall, it is not meant that the waters rose in a perpendicular wall, but that they were a protection on either side, preventing the Egyptians from attacking them on the flank (*cf.* Nahum iii. 8).

Between verses 14 and 15 Moses evidently goes to God in prayer.

If no mention is made of the Exodus on the monuments, neither is Waterloo commemorated on the walls surrounding the tomb of Napoleon, although his other great battles are there. The reason is plain.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CLERGY AND TOBACCO.

To the Editor of The Living Church:

I NOTICE with great pleasure the extracts from articles by the Bishops of Milwaukee and Kansas and your own remarks, with regard to the use of tobacco by the clergy. I do not say the excessive use, for the just words of Bishop Millspaugh apply to any use.

I have contended against this thing in all my episcopate. My experience has led me to it. I have known a clergyman allowing that he was injured by it in health, quoting his physician's warning; and yet persevering. I am never with a body of my clergy in the cars that there are not those who at once seek the smoker, and are not seen until our destination is reached. I know how keenly the best people in the parish feel about this habit of their rector.

The younger clergy are especially culpable. And this suggests whether in our Theological Seminaries, there should not be absolute prohibition. When a trustee of a leading school, I was never there without evidence of the smoking and chew-

ing habits of the students. The Methodists are right, and as the result they have "the cleanest, and the best lot of young men they ever had in their ranks." I will never ordain a deacon without advising him strongly and kindly to beware of liquor and tobacco. Both have made a terrible record in our ministry.

I say, too, "the time is ripe for this reform. It is dead ripe."

Geo. D. Gillespie.

DISCRIMINATION IN TERMINOLOGY.

To the Editor of The Living Church:

As MY copy of The Living Church of Aug. 9 did not reach me, I am late in noticing what the Rev. Frederick Heisley says concerning "Discrimination in Terminology." His mental attitude and experience, it seems, are quite the opposite of my own. I find Protestants so generally deceived as to the constitution of the Episcopal Church, owing, largely, to the excessive prudence and provincialism of Episcopalians, that it amounts to duty, as I see it, to go further than insist upon our being Catholics, and use terms that at first make them exclaim: "Just like 'Catholics'"! The result is to cause them to realize more effectually than by the other method, that the Catholic religion is the same with us as with the Papists—in fact, the world over. It has taken fifty years to make us see that the doctrine of the Real Presence, of the Seven Sacraments, of Invocation of the Saints, as practised in the beginning, of Purgatory as a place where sins are "purged and done away," are bottom truths for all Catholics. And the sooner Protestants come to know that the Episcopal Church, as an integral portion of the One, Catholic, and Apostolic Church, is committed to these truths, among others, the sooner can we get them to see the beauty of the Catholic religion in itself considered, and to discriminate between it and Romanism. Until they do they will be unfair to Roman Catholics and misunderstand ourselves. And the consequence will be unfavorable to the Catholic religion. They will think that by becoming Episcopalians they are entering the Catholic Church, and then wake up to find that they are pledged to defend Confession, the Hail Mary, Purgatory, and the Mass—things which they once took to be Romish and wrong. In some instances we shall have priests at our altars like the one in California about the time of the last General Convention, who vented his Protestant indignation upon the Church in the form of a pamphlet. He came into the Church on false assurances of Episcopalians, to discover that the Church is Catholic, and he was incapable of discriminating her Catholicity from Papalism.

I find nothing in what brother Heisley says of the terms in question that demands theological defence. It is the old case of expediency, which has done more harm to "this Church" than all her suspected Romanism. We ourselves know that those terms stand for truths which, shorn of their quondam associations, we accept with the rest of Catholic Christendom, allowing that the Greeks' idea of temporary hell for such as will be saved amounts to the truth we teach concerning Purgatory. But is expediency as high a virtue as that conciliatory zeal for the reunion of Christendom, for which the Episcopal Church is so conspicuously on record? We see at this distance from the Reformation of the sixteenth century, that the terminology in dispute stood for universal truths, and that its rejection led to well-nigh destruction among us of the truths themselves. This fact, while it touches upon a different subject from that we are considering, makes for the contention that if Protestants are to take our interpretation of Christianity, they must take it straight, without those subterfuges and duplicities which formerly blinded the eyes of even our people to the truth.

At all events, my own experience in dealing with Protestants is, that the simple and direct use of the ancient terms of our holy religion is a surer way of converting them to the Catholic religion than the eclectic, provincial method. It makes them less partisan, and at the same time satisfies them logically and from the heart to remain American Catholics, and yet not without due sympathy for all others.

There is no appreciable difference, as I can make out, as to doctrines, between my clerical critic and myself; but I feel very strongly about the matter of straightforwardness and fearlessness in regard to the Church of Rome. I cannot be so easily relegated to the society of the extreme few to whom my brother alludes. Only, I think, with The Living Church, that there is "danger (in) rejecting a term which the Church generally and devoutly uses." Nor do I wish to make any new *via media* for the brethren. The religion of the ecumenical, undivided Church is good enough for me. No vocabulary since Henry VIII.'s time is half so good. And when wisdom is exercised in the use of the ancient terminology, and care taken to reveal the intrinsic loveliness of Catholic truth underneath it, there need be no fear for the result.

W. B. Coleman.

ABSENTEE BISHOPS.

To the Editor of The Living Church:

In THE August 23d number of The Living Church, Mr. T. H. Butler favors us with an excellent article on "Absentee Bishops," and while there is much of the comment that may be deserved, a word ought to be said for the Bishop; and that is, he had the traveling habit previous to his election, or he had pleasant surroundings to retain evermore his love and preference.

The Bishop should not be taken to task for his migrations without considering his state of health or his plans for the advancement of his Diocese, or his ties to other parts.

The fault is not altogether his. He did not become a Bishop of his own will entirely. The convention or council of reverend clergy and elected laity were the prime cause of his new order or position, and to them attaches the responsibility, in a measure, for his residence.

"Absentee Bishops" are a product of our conventions nominating and electing men foreign to the Dioceses they are chosen to administer. Many a consecrated, zealous, and able priest is passed over in our nominations, in a mad rush to elect some prominent clergyman in a far Eastern or Northern Diocese, on account of eminent success in his work there, his personal popularity, or other worthy characteristics. No thought is taken of what his change of health might be from his native clime to, say, the bottoms of Southern rivers, the sage brush of the plains, the altitude of the Rockies, or the fogs of the Pacific. No consideration is taken of the many speedy returns of our parish priests to their native sections, and the possibility that a year's residence of a Bishop in his new field might make him wish he wasn't a Bishop.

And again, a newly elected Eastern or Northern Bishop, coming from a wealthy city or community to his Diocese in the far West or the war-devastated South, is almost panic-stricken at the meagre means of the Church, and her scattered children. Having been accustomed to more plentiful financial aid, and failing to find immediate responses to his appeals, he is driven to return to his old friends for the funds he needs to place his Archdeacons and mission clergy in neglected fields. The funds are badly needed, and very acceptable and well used. The Bishop does the best he can to mature his plans, and his work is hard, and his position not always to be coveted.

But enough for the defense of the "Absentee Bishop," and a point for our home clergy. What Diocese, or neighboring one, has not in its ranks a noble, faithful, zealous, and successful priest, who is in every way fitted for the office of Bishop? What is the matter with the faithful priest in this or that parish, who has been there ten years, and has increased the strength of his parish two or four-fold in every way, who leads his own aright, and who has made these many missionary excursions in his vicinity, freely and without price, and who has aspired to naught save to God's glory and the "Spread of His Kingdom"? Have we not examples of such Bishops? Were not the sainted Wilmers and Barnwell, Whittle and Green, such, and are not there others in our Bishops' college now?

A priest who is inured to climate, endeared by friends, who has attained to success in his local Diocese, with a determination to remain where his lot has been cast, and a consecration to God's service, is surely more likely to stay and build up the Church with the people and their means in the Diocese for which he is chosen, than some other noble priest of a far distant and wealthy Diocese and who is likely to have unknown odds against him?

Let us elect our own clergy and place an individuality on our own Diocese, thus showing the Church at large that the standard of worth is high enough to hold men worthy to become our Bishops. Do this, and we will have Bishops who do not have to go away for support of the work, and maybe sometimes larger congregations and more notoriety and fame.

Little Rock, Ark., Aug. 25, 1902. E. H. Tobey.

VIOLET DALMATICS.

To the Editor of The Living Church:

IN THE last issue of The Living Church you were asked about the use of dalmatic and tunicle with violet vestments. I think it is not usual to have the violet dalmatic and tunicle used in penitential services, as they seem to be rather of a festal character.

In the Roman Catholic Church the custom is, I think, to wear "folded chasubles"; but with Anglicans the surplice and stole are usually worn with violet chasubles.

As my books are packed away at present, I cannot give references, but I think I am not mistaken in this point.

F. A. Sanborn.

BISHOP, PRIEST, RECTOR, MISSIONARY.

To the Editor of The Living Church:

THE questions discussed in The Living Church of late open up several phases of a broad subject, which, when combined, appear, at least to the undersigned, in a light that does not seem to have made itself obvious either to you, Mr. Editor, or to others, who have been granted the use of your columns. To me, through a ministry of about forty-five years, it seems never to have been absent since the day of my ordination.

This broad subject, including missions, parishes, Dioceses, the national Church, apportionment, salary, and much else, takes form and color, as I look upon it, from three great truths: the unity of the Church, the fact that all Christian giving must be a giving to God, and the fact that men of all orders in the ministry and of whatever sphere of work, are men sent from above, and not men called and contracted with by those to whom they are sent.

The Church is one—the Church throughout the world, and *a fortiori* the Church in any one country. Then in this one country, how does this one Church place herself in action as regards the ministry and their work? By her Bishops, to whose laying on of hands in consecration or ordination, all else concerning the entrance of the clergy upon their work tends and belongs. The Church, then, through her Bishops, sends her ministers—what to do? To regard themselves as now admitted to the clerical profession, and at liberty to look for a place where they can receive adequate support, and be well in the line of promotion? If not, why not? It must be ever thus unless the Church, through the Bishop, under whose jurisdiction the ordained man dwells, gives him both work and such maintenance as is necessary. And how shall the Church in each Diocese obtain the needful funds for such maintenance? How but by the free gifts of the people? Gifts to whom? Surely to none other than to God Himself, to the Lord's treasury, to be distributed among all the clergy with the aid of the Bishops or the diocesan treasurer, as in the primitive days of the undivided Church.

And right here is a mistake in that position, which seems on all hands to be assumed as unquestionably correct, *viz.*, that contributions, which go to the support of one's own rector, or one's own parish, are not giving in the sense in which contributions to missions are given. Is the Lord's treasury of the earth, earthy, in that part of it which is gathered and expended in the town in which I happen to live? Perhaps the present parish system makes it seem so; and this is one of many evils connected with that system. But it cannot make it to be so, no matter how many business contracts may be made under its auspices. Let the offerings be free. Ask for a tenth of receipts. Give to Diocesan objects according to diocesan apportionment. Let each Diocese give to the National Church according to its apportionment. Have Missions and missionary facts published everywhere, but no offering at the time of the publication, and no offerings for any special field at any time. Let the central authorities distribute as they see the need, and let them as your correspondent recommends, learn from each Diocese and then suggest an apportionment. This, while the parish system endures. But multiply missions, pay all missionaries from a diocesan fund, and lead towards a diocesan sustentation fund, that shall cover all salaries.

Then will the clergy have justice. Then will that honorable dread of debt, which has forced many a rector and so-called missionary to tender a resignation, as the only way of squaring accounts—and thus, however consecrated, however diligent, however both harmless and wise he may be, to draw one step nearer to the company of clerical failures, falsely so called—will no longer stand as a warning to all, crying: "Enter not here, unless you know how to take care of yourself as the world takes care of itself, for the Church will not take care of you."

F. W. Hilliard.

ST. PETER AND THE ROMAN SEE.

To the Editor of The Living Church:

IN YOUR issue of August 16th, commenting on the Rev. John London's communication, you remark that "Mr. London is glaringly in conflict with the overwhelming opinion of antiquity in declaring that St. Peter never was Bishop of Rome."

On pages 40 and 41 of Puller's *Primitive Saints and the See of Rome,* I find this language:

"Bishop Lightfoot, who had, I suppose, studied the literature of the early Church more minutely and accurately than any one before him, writes as follows:

"'I cannot find that any writers for the first two centuries and more speak of St. Peter as Bishop of Rome. Indeed, their language is inconsistent with the assignment of this position to him.'

"If it be true, as it certainly is true, that the language of the Christian writers of the first two centuries is inconsistent with the notion that St. Peter was Bishop of Rome, then it is morally certain that St. Peter was not Bishop of Rome; and even if all the writers of later centuries asserted that he was (which, however, is very far from being the case), their evidence would have no weight and might safely be neglected."

Now I should regret exceedingly to have you demonstrate that Puller was in error, to say nothing of Lightfoot, because, if he is in error in this comparatively easy question of history, your praise of him in the editorial sometime since on Spencer Jones' book, *England and the Holy See,* seems scarcely warranted. Moreover this book of Puller's has been of the greatest possible service to me, as it has been to multitudes, in *completely disposing of the Roman claim,* and indirectly establishing the soundness of the Anglican position.

I sincerely hope, dear Living Church, that you are in error in this matter.

Geo. E. Brown, M.D.

Denver, Colo., Aug. 20, 1902.

To the Editor of The Living Church:

IN YOUR issue of August 16th you make the following statement in reply to Mr. London: "Mr. London is glaringly in conflict with the overwhelming opinion of antiquity in declaring, as he does, that the Apostle (St. Peter) never was Bishop of Rome."

Have you not greatly overstated the case? If not, will you kindly give us some examples of this "overwhelming testimony of antiquity"?

Certainly it is not to be found in the writings of the New Testament. On the contrary, Holy Scripture furnishes clear and undoubted evidence against the Roman claim that St. Peter was Bishop of Rome. True, this evidence is entirely negative, but evidence and strong evidence it is, nevertheless. Not only is there no positive statement to the effect that St. Peter ever presided as Bishop over the Roman See, as would be expected, but there is convincing circumstantial evidence to the contrary. The very silence of Scripture on the point is conclusive.

Passing on to the testimony of the ecclesiastical literature of the first three centuries, no proof is derivable from the many passages containing references to St. Peter's work at Rome. There are down to A. D. 325 *nineteen* passages which bear on St. Peter's presence at Rome, and *not one* speaks of him as *Bishop* of Rome. They speak of him as being in Rome, and together with St. Paul, preaching the Gospel and establishing the Church there, but not a word of his being Bishop of Rome. Yet if it were true, it must have been mentioned. As a matter of fact, two of these witnesses, the Apostolic Constitutions and Irenæus, testify to the contrary, stating that Linus was the *first Bishop* of Rome and was ordained by St. Paul.

As we come lower down, beginning with the year 386, the statements do become more precise, but it is evident that these statements, owing to the lapse of time, have but little value as compared with contemporaneous evidence and that of the first three centuries.

One thing is certain, however, that down to the time of the Council of Nice, 325 A. D., not one of the accepted fathers or writers of the Church speaks of St. Peter as Bishop of Rome. And yet you state that "the overwhelming opinion of antiquity" witnesses to that effect.

S. Alston Wragg.

Fernandina, Fla.

[We had not at all intended to admit that in any diocesan or modern sense, St. Peter was Bishop of Rome. Possibly the brevity which neces-

sarily characterises a footnote appended to a letter, may have conveyed a wrong impression. There is a modern attempt to overthrow the ancient belief that St. Peter, jointly with St. Paul, was the founder of the apostolic see of Rome. It was this attempt only that we intended to pronounce "glaringly in conflict with the overwhelming opinion of antiquity." That "overwhelming opinion" undoubtedly was that the two Apostles founded the see, though in a local or diocesan sense the episcopate was dated from Linus. If we are to consider the apostolate and the episcopate as absolutely identical, then St. Peter was apparently, jointly, perhaps, with St. Paul, the first Bishop of Rome. If we are to discriminate between the two, holding that the *powers* of the two were identical, but that the apostolate was exercised generally rather than locally—the more exact understanding, and that which meets the objections of sectarians to the Bishops as successors of the Apostles—then Linus was the first Bishop of Rome, though exercising the authority given him by the ordination of the Apostle or Apostles. It is this latter discrimination that is commonly made by Anglican theologians, and that Puller so well makes in his masterly work to which both our correspondents allude, and every word of which we gladly indorse, as we stated in the previous editorial referred to by Dr. Brown. It is because this discrimination is not made clear to Protestant scholars, that they deny the force of the Apostolic Succession, confounding the identity of power and mission between the apostolate and the episcopate with the identity—which Anglicans at least do not maintain—of their exercise. Thus St. Peter, together probably with St. Paul, is held to be the founder of the see of Rome, and to have given the Apostolic Succession to her Bishops; while locally and in a diocesan sense, Linus is recognized as her first Bishop.—Editor L. C.]

THE ROMAN MISSION.

To the Editor of The Living Church:

THE statement frequently made by members of the Anglican branch of the Catholic Church, that the Roman Church in the United States is but an "Italian Mission," is proven true from a Roman standpoint; for but a few days ago the reverend rector of St. Mary's (R. C.) parish told a reporter of the *Public Ledger,* that, "there is no good reason why America should be removed from the jurisdiction of the Propaganda." This means that the work of the Roman Church in America, is done under the direction and with the oversight of the Roman Propaganda, and is therefore a "Mission" of that branch of Papal aggressiveness.

Thomas J. Taylor.

Philadelphia, Pa., Aug. 27th, 1902.

ORIENTAL TRAMPS.

To the Editor of The Living Church:

I WAS just about to send you the warning of Messrs. Maclean and Lang, about wandering Oriental beggars, for publication, when this week's issue of The Living Church arrived. For years I have been visited by these persistent tramps, and invariably they have brought along letters from American Bishops and priests vouching more or less strongly for their good faith, and for the merit of their mission. It is true that these letters were based on no sufficient evidence whatever. In each case, the tramp carried letters commendatory from his Patriarch, or Archbishop, duly signed and sealed in the Arabic, or Syriac, or other Eastern tongue; of which I venture to say the writers of those short-sighted indorsements, American Bishops and priests, could not read a word, or, if they could, they were without means of verifying their genuineness.

But the tramp priest, if he be a priest, always brings along a translation for the use of American gudgeons. Now, sir, if any Bishop or priest is foolish enough to be himself beguiled into giving money to these men, upon the slender evidence of honesty they offer, why should they seek to impose the frauds upon other men who have exactly the same evidence to form a right judgment that they have? Only last week I was visited by one of these wandering stars, who offered me the stereotyped evidence of the genuineness of his mission from his Patriarch; and at least a dozen letters from well-known American priests. They are more persistent than the American type of tramp, and in my judgment just as worthless. They come, Jacobites from Egypt and Armenia, Nestorians from Syria, priests of St. Thomas from India, always wanting money for schools! One of these gentry surprised me a few years ago by making his brown-haired daughter recite the Apostles' Creed for me. When I asked him what a Christian of St. Thomas had to do with the Apostles' Creed, he quickly turned and explained that the child's mother was an English woman who had taught her that Creed. There was evidence sufficient to make me believe that the man was a wandering Jew, who learned to turn a trick on Oriental account. Yet one of our local clergy was incautious enough to permit the man to enter the chancel, and to give the Benediction at evensong.

If the publication of this English warning will stop the unwisdom of furnishing American credentials to these Oriental tramps, many of us will be spared an unmitigated annoyance.

Since I commenced to write this letter, I have been visited by one of these gentry, this time from Persia, and clothed in Anglican garb. I presume he, too, bore American credentials, as they all do, but I gave him very short shrift, and declined an audience with him.

John Williams.

Omaha, Neb., Aug. 29, 1902.

VESTED WOMEN.

To the Editor of The Living Church:

AFTER having read both in The Living Church and other papers *pro* and *con* the question of vesting women in choirs, I cannot see that it is other than a question of taste.

The cassock and cotta are no more the garments of man than the academic gown and hood and cap. No objection is urged against women wearing the latter if they have gained the requisite degree. The case seems as follows, to me:

Vestments pertain to office, not to sex. The Bishop has his official vestments, the priest his, and the deacon his, likewise lay readers and choristers. If it be lawful for women to be admitted to the office of chorister, then they have the right to wear the vestments or official robes of a chorister. As a matter of taste, I prefer that they should be differently vested from men, but I cannot see that any moral principal is involved if they are not. As a matter of fact they are easily distinguishable from the men when wearing the same vestments, especially as their heads are covered, while the men's are uncovered.

Respectfully,

Healdsburg, Cal., Aug. 26, 1902. (Rev.) Upton H. Gibbs.

NOT BISHOP MILLSPAUGH'S LANGUAGE.

To the Editor of The Living Church:

THE secular papers and now your excellent Church paper give me credit for a use of English in regard to the tobacco habit of which I am not guilty. My sympathy goes out towards my good brother of Milwaukee in his good works, and I would not have made a disclaimer but for the fact that the kind of language put in my mouth is very questionable.

Affectionately,

Frank R. Millspaugh.

[The mistake is one which we ought not to have made. The clipping was from the diocesan paper of Kansas, and our impression that it appeared in the Bishop's personal column was erroneous.—Editor L. C.]

THE CHORAL SERVICE.

To the Editor of The Living Church:

AN ARTICLE in regard to the Choral Service published in The Living Church a short time since, reminds me of a very widespread mistake on the priest's part at the words, "O Lord, show Thy mercy upon us," which I have never seen printed in any other way than (G) up- (E) on (F sharp) us. Ought it not to be: (G) up- (G) on (E) us? Or perhaps: (G) up- (G.E) on (E) us? for it is a well known fact that the plainsong melody was always the tenor part (where harmonized), and in the Ferial use, the same tones were used for the response as those of the priest's part. Now the rule ought to work both ways, and as the melody of the response is: "And grant us Thy sal- (G) va- (E) tion," the priest's part should be as I have suggested. Have supposed the service to stand in (G).

Newburgh, N. Y., Aug. 30, 1902. S. W Holdredge.

How many members are there in your church? "Well," replied a warden, "I tell 'em we've got about ten to be depended on to do anything, though we've got more'n a hundred on the books." Is it not too true that a small proportion of the church largely does the work and pays the bills? If it were possible to begin at the end opposite to the working end of the Church, and inspire it with a true Churchly spirit, it would then be an amazingly effective body in regenerating the world. The task now before the Church is even more difficult than that which she undertook eighteen centuries ago in the conversion of Pagandom. It is nothing less than the conversion of Christendom; the elevation of the modern world to the standard of a manly, sober, earnest, and practical religion. She has to enter upon a campaign against society; a campaign in which she can conquer only by purity of practice, soundness of doctrine, and faithfulness of teaching.

Common sense is an uncommon degree of what the world calls wisdom.—*S. T. Coleridge.*

The Account of a Soul's Pilgrimage in the Dark.

BEING SOME LEAVES FROM A PRIEST'S DIARY.

By a Priest of the Diocese of Pennsylvania.

II.

THE CRY OF DISTRESS.

What am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry.
—*Tennyson.*

TAKING the fact of his own personal existence as the starting point, the cobbler had begun his quest by looking out upon the universe. There he beheld inorganic objects—the bewildering numbers and dizzy distances of the stars, those gigantic masses of matter in motion; and considered the tremendous sweep of the forces which drive our little planet along like a grain of dust in an orderly whirlwind. He beheld, when he cast his eyes upon the earth, not only inorganic matter, but organic objects as well; that is to say, objects having the power of reproducing and begetting others like themselves, namely, plants—for even trees and shrubs and herbs eat and drink and marry—and animals and man. How strange and wonderful was all this transmission of life! He admired too the delicate beauty of all tender growing things, the spring grass, the flowers and the fledglings shifting for themselves, and was moved to the depths of his being by young growing things that wear the human form, for he loved children.

Thus Fritz observed an orderly, and a progressive and manifold manifestation of a subtle animating principle, which men call force, whatever they may mean by that term.

"A sort of Something was stirring behind all things," to give his very words, "and yet that something 'travails in pain' over its own work. Out of fifty attempts at fruitage only one on an average succeeds. It groans also over its struggle to preserve the life it has produced, and finally, with lazy indifference withers and wastes it. Perhaps ages hence all we now see will have perished. Certainly the world is beautiful, but it needs mending.

"Moreover that Something," he continued, "does not take any account of moral goodness. It sends its pestilence on the just and on the unjust. Its earthquakes devour, and its cyclones rend and wreck the good and bad. Why the droughts and floods? Why are the crops permitted to wither and die while rain is being wasted in the seas, and innocent children are crying for bread? No, the Something doesn't care either for organic objects or human goodness. It has many moods. By turns it is joyous, awful, cruel; but never pitiful, nor forgiving, nor loving. It has no ear for prayer, no heart for sympathy, no arm to save."

So far, then, as the material universe is concerned my neighbor felt it to be a place for the mind to wander in, and was cowed and crushed by the consciousness of the irresponsible supremacy of its laws.

* * * * * * *

This baffled philosopher proceeded next to relate how he looked into the depths of his inmost self with the hope of discovering evidences of a personal God there. This was his second step. Might it not be, he argued, that God had created each individual personality to be a point of contact with Himself, and that therefore He had purposely contrived nature as a veil to hide His glory in order to compel us to turn and look within? This expectation cheered and strengthened him.

"Within," he said, slowly, and I could feel him taking his eyes from outward things and gazing into his own heart, "there is a sense of dependence upon a higher power to which I fain would flee, for I am helpless, friendless. Also a sense of moral obligation to an authority above to which I feel I owe allegiance. An internal voice whispers to me now and again, saying, 'Do this,' 'Don't do that,' 'Cleave to the right.' Sometimes I wish to do what the voice commands; but oftener it seems hard, forbidding, and I do not wish to do it. And often again, the voice speaks, but I do not heed it; and so my fight between right and wrong often leaves me on the wrong side, and then I am unhappy. I 'ought' is what I owe; but owe it to—to whom? To whom can I go for forgiveness for the many errors and blunders of my life? Oh, my sins! what shall I do with my sins? Conscience makes a coward of me."

Again in the sense of moral imperfection. My friend was never quite satisfied with even his best efforts. They counted for nothing compared with his feeling of what ought to be. And when he did for a moment compass what he wanted he generally soon found there was some other good that he had not attained. So he was ever longing for a goodness beyond his reach.

I am unable to recall the cobbler's exact words in this connection, but what I have written will serve to indicate the trend of his thought.

"Yes, yes," I interrupted encouragingly, "a majestic argument. Would that it might lead you to believe that you were created to find your satisfaction in God. Who can understand the eye, Fritz, with its lenses and mirrors and inexplicable mechanism, who knows nothing of light? Who can account for the soul, who knows nothing of God? Everything in the eye has reference to light, and everything in your soul, as it seems to me you have found, has reference to God. Those stirrings of the impulse you feel in yourself towards a higher power, towards purity and perfection, are a strong subjective witness of the objective reality of God. He is the source from which that impulse comes. Your keen sense of sin in itself alone argues God's presence."

"Possibly you are right, your Reverence," Fritz returned. "Everything in my soul may have reference to God, but it has reference only. There seems to be a place for Him within; but I do not find Him there, any more than in nature. And because I do not find Him I am driven to the conclusion that He is nowhere within reach of my search. Sometimes I think there is no Divine Being outside of man at all; that what we call God is only each one's ideal of personal perfection reflected by him upon the clouds. The existence of desire for better things, and the soft voice within convicting of moral deficiency, may be nothing more than the natural law of my being attesting that it is good to be good, a natural voice urging me to the achievement by self-striving of my best.

"I admit the truth of what you were just saying a moment ago that there is nothing strange in a father doing all he can to show his love for his children. Let us apply that truth to my own case. Suppose my blue-eyed, golden-haired boy, to whom I was passionately attached, were alive now, and that he had erred, and strayed afar off and got lost in some dreary, trackless forest every tree and hillock and slough of which I myself knew well. Suppose I saw the little fellow out there alone and all desponding, trying to feel his way back home again. Would it be possible for me to keep away from him? Would it? Why, scarcely pausing to call out, 'Never fear, dear Hans, have a brave heart, your father is coming,' I would hasten forward and embrace him, and look my love and forgiveness into his eyes. Indifference to the exhibition of my love in accordance with the child's felt need, and in a manner that he could understand, would be strange indeed in my relation to him. Now, Sir, can you blame me, shrouded in darkness, worn out with groping, for doubting the reality of an Almighty Parent having a gracious thought in His heart towards all and each of His human creatures? Yes, I doubt; but still—I cannot tell why—I continue to feel for a Father's hand, to hearken for a Father's voice. It seems as if there ought to be such a God as you describe."

Time was fast slipping away, and he must needs be at his work again. Yet he would pause a moment longer if I on my part had patience to listen, and recount the final steps he had taken.

* * * * * * *

Having failed to discover the Divine in his own inner consciousness, Fritz now turned to the lives of others. Maybe he should find Deity revealing Himself in the collective soul of the human race, rather than in any single member of it. He would therefore study that tolerably wide portion of the civilized world with which he was acquainted, and through it look beyond the whole.

Here and there, he granted, were notable, inspiring examples of physical courage, and intellectual and moral struggle, by which progress had been achieved in all the elements that enter into civilization. And much nobility of character was portrayed in biographies he had read of men and women who

stood as the best types of those who had done the progressive work of the world.

There were others, however, the great masses of human kind, who appeared in forcible contrast with the few who had thus battled, and were still battling, for social advancement. Then he proceeded to enumerate the evil passions of these, and to dwell upon their acts of self-interest, and of oppression and violence towards one another. He saw the family in which the first business of every member was to assert his own rights, and magnify his liberties. He saw society as revealed in popular novels of the day and in the daily press, pervaded, and to a large extent controlled, by low, sensuous notions of life. He broadened the circle a little and beheld the savage selfishness of business competition, and its woeful results—ceaseless and poorly remunerated toil impelling wage-earners to discontent and greed, and opening up the way for the forming and recruiting of armies of shiftless idlers. He widened the circle further still, and witnessed nation butchering nation for the sake of expansion and pelf. He saw too that the history of our race, from its infancy on was largely a chronicle of such warfare. And with a slow sweep of his hand indicating thereby the whole world, barbarism as well as civilization, he finished his sombre picture of man's condition by saying:

"Alas! they fight, every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom. That's humanity! What a saddening spectacle! Thus the generality of mankind live. And soon they pass away and are forgotten; for we have but short memory of our fellows." Reaching to his book-shelf he brought down a scrap-book, and read aloud these verses, which I recognized as being a paragraph from Matthew Arnold's *Rugby Chapel:*

> "Most men eddy about
> Here and there—eat and drink,
> Chatter and love and hate,
> Gather and squander, are raised
> Aloft, are hurl'd in the dust,
> Striving blindly, achieving
> Nothing; and then they die—
> Perish—and no one asks
> Who or what they have been,
> More than he asks what waves,
> In the moonlight solitudes mild
> Of the midmost Ocean, have swell'd,
> Foam'd for a moment, and gone."

He closed the book, and replacing it upon the shelf, added: "'In the image of God created He him; male and female created He them.' Thus speaks your Bible. What sort of a conception of Deity can one form from such an expression of Him? Can selfish, heartless, suffering humanity be the offspring of God?"

"Not quite so bad!" I half spoke, half thought, and checked myself lest an interruption at this stage should hinder instead of helping the disclosure of the troubles of his mind. But his attention was arrested, and he asked what I meant.

"What I was about to say, Fritz, was that the image of the Divine personality in which the soul of man was created has indeed suffered damage almost beyond recognition; but the evil and suffering which deface it are the work of man's own hands. Nevertheless under all its defacement the rays of the goodness of God shine through. As here and there a less corroded line and stroke in Leonardo Da Vinci's masterpiece prove even to this day that there never was a finer picture, so the good that remains in humanity testifies to the original purity in which its Creator's first purpose had made it. But while it is true that man was created in God's image with intellect and heart and will, yet he was not put ready formed upon the earth actually like God in character, but after God's likeness: with a capacity, a tendency, a desire to rise to that likeness and make it his own by the moral choice of good and rejection of evil."

Fritz bent a moment in thought and then looking up continued, as though there had been no interruption:

"And when I come to consider the teaching and lives of those who stand for spiritual advancement, lo, my last hope perishes! As to their theological creeds Christians are in a puzzling condition. One sect holds one belief with regard to the Divine Being and our relation and duty to Him, and one another quite the opposite. I ask what truth is with regard to worship and get many differing answers. Alas, this Babel-like confusion! And as regards matters of conduct the vast majority of your people only point the way, they do not lead. They enunciate good principles, and live according to principles the very opposite of them. So as I look around on what is done by those who profess to be disciples and followers of the Christ, I observe much that makes me think that Christianity is but a department of the world, sharing its selfishness and insincerity; and that it bears in its wranglings the marks of decay. What sort of a god animates the lives of such people? Show me one Christian whose profession and practice are alike above reproach, and I will humble myself before him in joyful homage, and take courage."

With a weary movement of his head, betraying the mind's fatigue with its incessant ponderings, my poor friend concluded:

"Thus do I think, and think again, and yet again, and many times; the result of my thinking being but an emphasis of my sense of incapacity to find God or solve the riddle of life. Is there a God? Mocking echo answers, 'Is there a God?' Whence came I? Whither do I go? Why does all that exist? Ah me! questions, questions—nothing is plain."

"This frank revealing of the trials of your mind and heart touches me—touches me deeply,"I quickly made answer. "You have been truly brave in your effort to overcome the obstacles to your quest. And your experiences by the way have been fruitful of at least one great blessing. They have led you to a sane acknowledgement of the limitations of your reasoning powers, to a recognition——"

"Pardon me," he broke in, "but if you mean by reasoning powers the using of our brains, might I ask, are not our brains given us by nature to be freely used?"

"Yes, freely, Fritz. Every truth which comes before us for our acceptance it is not only lawful, but our duty to consider and try to assimilate. At the same time we must remember that many truths, though they cannot be contrary to reason just because they are truth, are of necessity beyond reason. So far as concerns truth gained by investigation and study alone we can indeed be sure that there is a Creator and Lord, but we cannot really know him. The finite cannot mentally behold the Infinite. Indeed it were as impossible for a human being to grasp the thought of God by the exercise of his intelligence, as it would be for an ant to understand the mind of Shakespeare by the use of its antennae. How, then, is man to know, to lay hold on God? By faith—just by believing in Him.

"And, do you ask, What is faith?

"I may not be able to answer the question exhaustively, but this much I can say. Faith is a supernatural light infused by God into our souls, by which our intelligence recognizes Him as our Teacher, and accepts the truth which He teaches, and by which we look towards Him as our Father, and adventure in this world upon a mode of life under the dominion of His love. Faith then does not begin in us of our own nature —it does not spring of our free will—it is purely and simply a divine gift. It is only in saying this, to say in other words that evidences and proofs, which may be written down in books and learned from books, never can reach the point of creating faith. Evidences can justify faith, and support it, and show it to be rational; they cannot produce it. Hence it is not by mere intellectual effort, but by the upward gaze of adoring faith that man finds out God.

"Why then, you may again ask, is anyone to be blamed for being destitute of faith? Because from the very nature of God He is so good that He is not willing any should be without this free gift. He offers it to all in sufficient degree; therefore if any have it not it must be their own fault."

These statements, however, conveyed little or no meaning to my listener as I judged by the blank look in his eye. I turned therefore to words of sympathy and encouragement.

"You are bewildered, my friend, because nature and human society refuse to give evidence of a divine control and purpose. Intellectually you find yourself at a loss for a satisfactory interpretation of the meaning of the co-existence of Providence and evil. And I sympathize with you, for I am as sensitive to these difficulties as you are. All the failures and blemishes, as we call them, in the universe; all that is base and disordered in the human race and in the lives of Christian people; all that is selfish and bad in the individual heart—All these I frankly own are knots beyond our powers of untying. We are incompetent judges of why they exist, and must therefore have the courage to say, We don't know. We cannot reconcile all we see with God's goodness and love; but we can believe in goodness and love at the heart of things even though we do not see them. And we can also try hard to follow conscience and pray to Him whose Voice it is, dimly as we apprehend Him.

"A necessity of your rational and moral being, Fritz, is insistent in its urgings towards the use of faith, and you are

yielding. You are one of our heavenly Father's lost children, whom He is gradually leading out of the dark forest of mental questionings and spiritual loneliness. Courage! Strive on! You are nearing the joyous sunlight of our Father's Face. Soon that light will warm you as much as it is warming multitudes of others."

Such were my parting words as I held my friend affectionately by the hand. I passed out and closed the door. And as I did so. I heard again the familiar sounds of his industrious hammer. Blessed be work! It always brings relief to sorrow. And work was what the poor toiler held by, though he knew it not, now that all his hopes and beliefs, and all his friends, had gone from him.

[*To be Continued.*]

Literary

Religious.

Catholicity in its Relationship to Protestantism and Romanism. Being six Conferences delivered at Newark, N. J., at the Request of Leading Laymen of that city. By the Rev. F. C. Ewer, S.T.D. New edition. Milwaukee: The Young Churchman Co. Price, 75 cts. net.

Four Conferences Touching the Operation of the Holy Spirit. Delivered at Newark, N. J. By the Rev. F. C. Ewer, S.T.D. New edition. Milwaukee: The Young Churchman Co. Price, 50 cts. net.

It is thirty-four years since New York, and in fact the whole of the United States, was convulsed by the delivery (in Christ Church, Fifth Avenue), by Dr. Ewer, of his sermons on the Failure of Protestantism. Ten years later, in 1878, prominent laymen of Newark, N. J., requested him to deliver a series of Conferences in that city, which he did at the House of Prayer, and a profound impression was made by his eloquence and his logical presentation of true Catholicity. Now, after a generation has passed away, the Conferences are reprinted. It is interesting to read again those lectures which so excited the Protestants and Roman Catholics of that time, and to see what great strides have been made in one short generation towards recovering our Catholic heritage.

Dr. Ewer has proved to be a true prophet, and those things for which he lived and suffered almost alone are now comparatively commonplaces of religion. He has often told the writer of this notice, who had the happiness of being his curate at St. Ignatius' Church, New York, that after his sermons on Protestantism, his former friends cut him in the street, women drew back their skirts in the street cars lest they should even touch him, and people going to his church would look carefully up and down Fortieth Street lest they should be seen, and then dodge into the vestibule.

Now he is venerated by all in the Church as a pioneer of Catholicity, and his teaching is thankfully received.

These lectures on *Catholicity, Protestantism, and Romanism* are still as strong and good as ever. They are good examples of the dignified and elegant style of the great French preachers, notably Lacordaire. Dr. Ewer was a careful theologian, and he devoted great care to the preparation of his sermons. Although he had no notes, his sermons were by no means extempore. It would be a good thing for the younger generation of preachers to obtain this book and study it carefully. They might learn to avoid the slip-shod, colloquial style which now prevails among us.

For eloquence and accurate theology, few Americans can compare with Dr. Ewer. It is a good thing to have his books in circulation again.

Dr. Ewer's Conferences on Catholicity were so successful, that the next year the clergy and laymen of all our parishes in Newark asked for a course on the Holy Spirit. These four Conferences were repeated by request in Boston, Philadelphia, and Brooklyn.

Anglican literature on the Holy Spirit is extremely meagre. Bishop Webb's book is almost the only one on the subject, except this of Dr. Ewer's. Cardinal Manning's two volumes are, of course, valuable, but they are naturally of a Roman bias.

These four lectures of Dr. Ewer are by no means controversial; but they are full of valuable matter for all Christian readers.

He takes up in order the work of the Holy Spirit in the Heathen world, among the Jews, in the Church, and in the individual soul. The discussion of the seven gifts in Confirmation is specially valuable.

Those who never heard Dr. Ewer, have missed some of the grandest oratory in the American Church. He resembled, in his elegant style, the best of the great French preachers. If he had not advocated the Catholic Faith so strongly, he might have had almost any position in the Church. But he was content to be reviled and abused for Christ and His Church.

These Conferences would be invaluable for use in preparing Confirmation instructions.

Frank A. Sanborn.

Catholic Principles: As Illustrated in the Doctrine, History, and Organization of the American Catholic Church in the United States, commonly called the Protestant Episcopal Church. By the Rev. Frank N. Westcott. Milwaukee: The Young Churchman Co. Price, $1.25 net.

It is one of the most urgent needs of our time that we have simple, accurate statements of the Catholic Faith as held by the American Church, in order that we may have something clear and intelligible to put into the hands of inquiring Protestants.

It is true that only the Holy Spirit of God can lead us into all truth, and that what is needed above all is the gift of penitence and faith, that we may learn the things of God. Yet it is also true that one channel through which we may learn the truths of the Catholic religion is the intellect. Intellect without love is an attribute of Satan, and is the fruitful cause of infidelity and heresy; yet the glory of the Anglican Church is that it appeals not only to the spirit of man; but also to all his natural powers of intellect, affection, and will.

Mr. Westcott has produced a book which is calculated to be useful in instructing the mind and in stirring up the wills and affections of devout Protestants, and in helping them on towards the full Catholic faith.

Bishop Randall's *Why I Am a Churchman* is antiquated, Mr. Staley's *Catholic Religion* and Sadler's *Church Doctrine-Bible Truth* are valuable, but are English and not American; Dr. Little's *Reasons for Being a Churchman* is still most useful; but Mr. Westcott presents the Catholic religion in rather greater fulness. The whole ground of the Anglican position, as differentiated from Protestantism, is carefully gone over in a philosophical and logical manner; and the differences between Anglican and Roman Catholicity are explained in a good spirit, quite free from bitterness and ill-will.

Mr. Westcott is singularly accurate in his historical statements, and he is specially valuable in his clear statement of important questions which are fully discussed in other works.

Catholic Principles is a book, and entirely up-to-date; and we know of no book so useful in the work of bringing men to a proper knowledge of our position as this one. It would be excellent to give to adult candidates for Confirmation, coming to us from the various religious bodies about us. Every parish priest has such persons in every Confirmation class, and he needs just such a book as this.

Miscellaneous.

Modern Astronomy. Being Some Account of the Revolution of the Last Quarter of a Century. By Herbert Hall Turner, F.R.S. New York: E. P. Dutton & Co. Price, $2.00.

The average man who is anxious to keep abreast of the intellectual movements of the day needs some such book as this to round out his information. In truth, astronomers themselves hardly realize all that the last quarter of a century has brought about in their favorite pursuit, without some formulated statement of the methods and results of modern astronomy. These latest discoveries have been rightly called "the *new* Astronomy," for the new methods of research and new instruments devised for their successful accomplishment have almost revolutionized the old science of the stars.

Professor Turner in 1900 delivered three lectures at the Royal Institute, which were deservedly popular and successful. The present volume is an expansion of those lectures.

Beginning with Modern Instruments, he describes in detail the various inventions which, though entirely unknown twenty-five years ago, have widened our knowledge of astronomy in almost a fabulous manner. In the second section he shows how these instruments are used, the long and arduous toil required to get the full benefit of them, and how photography has unfolded truths in the worlds above, before barely dreamed of. The third section recounts some of the results arrived at, which results astronomers of an earlier age could not have foreseen in their wildest speculations. The last section enters briefly, but clearly, into the application of mathematics to the solution of the countless problems that astronomy is ever presenting.

The volume is clearly printed, is filled with illustrations that are really a help and not simply an adornment, and contains a well-prepared index.

That this is the second edition shows that the book is a worthy claimant for notice, not a mere restatement of old truths.

The volume ought to be added to every library, and though not exactly suited for a text-book, yet its careful perusal should be insisted on in every school where astronomy is taught.

Religion slips through some people's fingers as rapidly as ill-gotten money. An old Scotch minister told his congregation the truth when he said: "Brethren, you are just like the Duke's swans in the lake yonder. You come to church every sabbath, and I lave you all over with the Gospel water, and I pour it on you until you are almost drowned with it, but you just gang awa' hame and sit down by your fireside, gie your wings a bit o' a flap, and you are just as dry as ever again."

President Tucker of Dartmouth College, in lecturing recently at Harvard Summer School of Theology upon "Modern Christianity," said:

The Family Fireside

SOME ENGLISH HOMES OF THE PENNS AND WASHINGTONS

AND ASSOCIATED POINTS OF INTEREST FOR AMERICAN CHURCHMEN.

By the Rev. W. S. Simpson-Atmore, M.A.

THE American tourist who journeys across the Atlantic, and goes from place to place in the Mother Country, finds that even villages have their own peculiar objects of historic interest; and while walking along their roads gazing on the curious old houses, feels himself transported, as in a dream, to some far-away period of history. He goes, maybe, to Runnymede and thinks of King John and Magna Charta; to Barnet, where he recalls the battle that was fought there, and the death of Warwick, the King Maker; or he visits that little place in Northamptonshire where Fotheringay Castle once stood, and he calls to mind the imprisonment of Mary Stuart and her tragic end upon the block. But in a certain rural district in Wiltshire, he can find places and objects of far greater interest—for here once upon a time lived the ancestors of two men, both of whom have played most conspicuous parts in American history.

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There is a part of England where nature's scenery is not surpassed by that of any other portion of "Albion's Isle"—a district where the Severn and the Avon rivers wind their labyrinthine courses through the landscape, and over which as sentinels the Cotswold and Malvern hills stand guard. In this beautiful expanse of country, part of it situated within the old territorial limits of Wessex and part within those of Mercia, there are quaint houses, picturesque villages, and grand old ancestral castles with turret and keep and battlement that stand up proudly, unharmed by either the fury of the battle or the violence of the storm. Here also are to be seen the tall, graceful spire and the stately, massive tower of many a Cathedral and Abbey church—the bells of which still summon us, in dulcet note, to service.

* * * * * * *

Now it happened, thanks to a rare piece of personal good fortune, that the writer was called upon to take charge of a parish in the southern part of this district. So, equipping himself with those two very necessary things—licenses to officiate—one from the Archbishop of the Province, and the other from the Lord Bishop of the Diocese, he boarded the train and wended his way towards his new field of work. Upon his arrival, finding that he would have more or less leisure time at his disposal, he became possessed of the not unnatural desire to see and learn all that was possible about his parish and the surrounding country. Thus it came about, after being told by those well versed in the "ins and outs" of the neighborhood, certain items of news about the English forefathers of two of the foremost personages in our American history, he started forth on his tour of investigation, and made what were to him at least, some intensely interesting discoveries. A few of these it will now be his pleasure to lay before the readers of The Living Church.

* * * * * * *

In the extreme northern part of the county of Wiltshire, quite near to the boundary line separating it from Gloucestershire, there is a small village called Minety, at one end of which, in a beautiful spot surrounded by its peaceful "God's Acre," is St. Leonard's Church. This edifice, which has a foundation dating back to Saxon times, is, of itself, well worthy of a visit. And the claims of the village, too, should not be overlooked, for it goes back to even earlier times—to those times when the ancient Britons peopled this part of the country and held the sway. But the chief glory, especially to Americans, attaching to both village and church, lies in the two particular items which

ALL SAINTS' CHURCH, GARSDON, WILTSHIRE [WHERE SIR LAWRENCE WASHINGTON LIES BURIED. IN THE INTERIOR ARE SEVERAL MONUMENTS ERECTED TO DIFFERENT MEMBERS OF THE WASHINGTON FAMILY, AND A COAT OF ARMS.]

ST. LEONARD'S CHURCH, MINETY, WILTSHIRE. [FROM A PHOTOGRAPH FURNISHED BY THE VICAR.]

INTERIOR OF ST. LEONARD'S CHURCH, MINETY, WILTSHIRE. [FROM A PHOTOGRAPH FURNISHED BY THE VICAR.]

NAVE AND RUINED PORTIONS OF MALMESBURY ABBEY, IN SIGHT OF THE WASHINGTON HOME AT GARSDON.

have to do with the Penn family, and which, I believe, may be accepted as facts; these are, that the village of Minety was once the home of the ancestors of William Penn, and that near the vestry door of the church rest the remains of one of that great man's forefathers. While fully aware that Stoke Park in the vicinity of Windsor, and Penn—a village near Amersham in Buckinghamshire—are the two places in England, and about the only ones, whose names, generally speaking, are associated with that of the Penn family, the writer, nevertheless, has no hesitancy in saying, on the strength of the corroborative testimony which was furnished him on the matter during the time he was filling the position of vicar of Minety, that the name of this parish should, by right, be added to the other two, for all three undoubtedly furnished homes at different times for different members of the Penn family.

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Just three miles from this old home of the Penns, and quite near to Malmesbury Abbey is the village of Garsdon. Here, once upon a time, according to the information contained in the records, lived different members of the Washington family; among the number, two who bore the Christian name of Lawrence, both, from what I subsequently discovered, closely related to our first President and "Father of his Country." In looking through the church at Garsdon, I found, among other things, a Washington Coat of Arms, and a Communion service, on each of the vessels of which were the following words: "This was given by the Lady Pargiter to Garsdon Church. She was formerly wife to Lawrence Washington, Esq., who both lie buried here." This Communion service, it may be of interest to state, was lost for nearly two hundred years, and was found a short while ago in the garret of an old farm house. In the church there is also this epitaph: "Body of Lawrence Washington, Esq., the only son of Sir Lawrence Washington, 1661; and Elianor, Dame Pargiter (married to Lawrence Washington), obit 1685."

Two very interesting questions here present themselves. Who were these Lawrence Washingtons of Garsdon, and what was their relationship to George Washington? We know from the epitaph above mentioned they were father and son; in addition to this, it is perfectly safe to say they were constituents of the family from which our own Washington was descended. Further than this in the way of positive utterance it would not be safe to go, as the matter is shrouded in considerable obscurity. It may, however, be added that many responsible persons living in and around Garsdon believe that the Washingtons who lived in this place were the direct progenitors of George Washington, and not only is such their belief, but they even speak of it as a generally accepted fact. In bringing such belief to the attention of the reader it must not be thought that the writer wishes in any way to set at nought the opinions of those who have given many years of study to the unraveling of the mystery connected with the Washington genealogical tree. But as these persons, or most of them, seem to be on the lookout for a certain Lawrence Washington whom they regard as the missing link, and who seems, so far, to have eluded their vigilance, it is possible that one of these Lawrences of Garsdon may, after all, be the ancestor for whom they are looking. This theory may be new, but one which, although it is outside of any studied-out plan to elucidate the mystery, deserves, maybe, something more than passing attention.

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We sometimes encounter the unexpected; by way of a personal illustration the writer wishes to say this was certainly true in his case when visiting the villages of Minety and Garsdon. For these places with their parish churches and the thrilling associations which connect their names with those of the Penn and Washington families, were both, previous to his visit, unknown to him. This fact, though, instead of detracting from the keen pleasure which he experienced, really enhanced it. And he met with the unexpected again when he noticed that this part of the country is, strange as it may seem, out of the beaten track of the American tourist and Churchman. To whatever cause this may be attributable, whether to supposedly better attractions elsewhere, or to the fact that practically nothing has reached the attention of the traveling public concerning it or the associations which it contains, it may be said, without fear of contradiction, that there is no other part of England which holds out to the American visitor, and particularly if he be a Churchman, any greater attractions—certainly no historically greater ones.

HIDDEN TREASURES.

By Erie Waters.

WE ARE on this earth; why, we scarcely know. Let it suffice that we are here; and since we are, look about us and find where our duty lies, and what each can do that will benefit his neighbor and himself. Some of us have few talents to cultivate; each of us has at least one.

We see the many, struggling for "bread and butter,"—fancying that their only duty—and neglecting the higher needs of the soul. We look on at a patient mother whose first thought is that all shall be well-ordered in the household, that the wants of the body shall be ministered unto, for food, raiment, and repose, and who adds, perhaps, luxuries to these in the various furnishings of a home. To a certain extent she is right, for such surroundings are of great aid to the mental and moral life, and not to be despised. But is it right that the husband and father should bend all his energies to procure material benefits for his loved ones? Do great riches satisfy when the soul is starving?

Take hope from life—how little is left. In a home replete with luxury, if one of the members is "out-of-temper" or unhappy, what follows? This—that each one is more or less affected by the other's discomfort, and the sensitive rally with difficulty from depression thus caused.

What is the remedy when misfortunes come, when loved ones are taken from us? Thoughts—as one writer puts it—"Thoughts sublime, that pierce the night like stars."

If we have depended upon gaiety, on physical comfort only, great is our misery. If, on the contrary, we have been unselfish in our affections; have sought and loved knowledge; have cultivated our talents; then have we a great fund to draw upon.

Let each find out his special talent, and impart what interests him most, lest the hoarder of knowledge become the most selfish of misers. The field is large; in Nature's great book there are leaves for all to scan. Help to awaken and feed each other's minds.

To one who derives great comfort and satisfaction from books—the inspirers of thoughts—the reflection that many seek no such sweet solace, causes keen pain. O, ye young! seek culture. Ye older ones, increase your knowledge, and lend the power of your strength to the weak. Great minds, shed your light on the small, and disdain not aid from them; remembering—"Something God hath to say to thee worth hearing from the lips of all." And ye, who fail to reach the heights, take comfort from these words:

"I cannot rise unto the heights you show, nor dive into the depths that you reveal; but it is much that high things are to know, that deep things are to feel."

HOUSEHOLD HINTS.

Tacks taken from carpets should be well scalded before being used again as precaution against the moth.

Tea or coffee stains will come out at once if they are taken immediately and held over a pail while boiling water is poured upon them.

The best way when hot grease has been spilled on the floor is to dash cold water over it, so as to harden it quickly and prevent it striking into the boards.

Put a teaspoonful of borax in your rinsing water; it will whiten the clothes, and also remove the yellow cast on garments that have been laid aside for two or three years.

A good handful of rock salt added to the bath is the next best thing after an "ocean dip," and a gargle of a weak solution is a good and ever-ready remedy for a sore throat.

Gold or silver embroidery may be cleaned by warming spirits of wine and applying it to the embroidery with a bit of soft sponge; then drying it by rubbing it with soft, new canton flannel.

Pongee silk must be washed in tepid lather; soap must never touch it, as it makes it harsh; hung to drain without wringing after being well rinsed, then folded while very damp, rolled in a cloth and ironed after twelve hours.

Dingy wall paper may be improved, though not restored, by rubbing gently with a soft cloth dipped in oatmeal. The cloth must be changed as often as it becomes covered with the dirt removed from the paper; otherwise it will soil instead of cleansing.

Housewives furnishing up for the winter do well to recall that professionals rely on raw linseed oil and turpentine in the proportions of two-thirds oil and one-third turpentine to keep furniture in good condition and restore its polish when dull from dust. A painter's duster, which is a soft brush, is an excellent implement with which to clean carved furniture.

The Living Church.

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Church Kalendar.

Sept. 5—Friday. Fast.
" 7—Fifteenth Sunday after Trinity.
" 12—Friday. Fast.
" 14—Sixteenth Sunday after Trinity.
" 17—Wednesday. Ember Day. Fast.
" 19—Friday. Ember Day. Fast.
" 20—Saturday. Ember Day. Fast.
" 21—St. Matthew, Evangelist. Seventeenth Sunday after Trinity.
" 26—Friday. Fast.
" 28—Eighteenth Sunday after Trinity.
" 29—Monday. St. Michael and All Angels.

Personal Mention.

The Rev. Charles S. Aves, rector of Norwalk, Ohio, has accepted a third call to the rectorship of Trinity Church, Galveston, Texas.

The Rev. Dr. Joseph N. Blanchard has taken charge of St. Luke's Chapel, Easthampton, Long Island, N. Y., for the month of September. Address accordingly.

The Rev. Coleman E. Byram, Ph.D., of St. Paul's Church, Buffalo, has accepted the rectorship of St. James' Church, Pittsburgh, and will assume work in his new field on October 1st.

The address of the Rev. H. M. Denslow is No. 2 Chelsea Square, New York City.

The street address of the Rev. Charles Donohue is changed to 181 N. Front St., Grand Rapids, Mich.

The Rev. Walter H. DuMoulin has resigned his post as assistant at St. Paul's Church, San Francisco, and has been appointed missionary at Hilo, Hawaii.

The Rev. R. H. Edwards of Wellsville, Ohio, has accepted a call to St. Paul's Church, Pittsburgh, in succession to the Rev. W. B. Beach, who takes the East Liberty mission in the same city.

The Rev. Joseph Hutcheson, who has been supplying at St. Mark's Church, Warren, R. I., during the summer, has accepted the call to be rector.

The Rev. Robert Kellemen has been appointed by the Bishop of Pittsburgh to the charge of St. Luke's Church, Latrobe, and St. Bartholomew's, Scottdale, Pa., and has already entered upon his work at both places. He expects to reside in Scottdale.

The Rev. Arthur S. Lewis has been appointed missionary at the Church of the Holy Innocents, Leechburg, Pa., his services to begin on the first Sunday in September.

The address of the Rev. Edwin A. Penick is changed from Oceanside, Cal., to Phoenix, Arizona.

The address of the Rev. J. N. Rippey, M.D., is changed from Grand Rapids, Mich., to 503 Strong Ave., Elkhart, Ind.

The Rev. E. L. Roland of La Porte, Ind., has been called to the Church of the Redeemer, Cairo, Ill.

The Rev. Richmond Shreve, D.D., has resigned the rectorship of Christ Church, Cooperstown, N. Y., and accepted that of St. Peter's, Sherbrooke, P. Q., Diocese of Quebec.

The Rev. Marcus Alden Tolman is to have charge of the parish at Allenhurst, N. J., during the month of September. Address, Asbury Park, N. J.

The Rev. William Harman van Allen, who has been in charge of St. John's Church, Duxbury, Mass., for August, returned to his own parish Sept. 5, and is to be addressed at 470 West Water St., Elmira, N. Y.

ORDINATIONS.

Priest.

Milwaukee.—By the Bishop of the Diocese, at Christ Church, Delavan, Aug. 28th, being the feast of St. Augustine of Hippo, the Rev. Harry Tunis Moore, B.A (*Hobart*). The candidate was presented by the Rev. Wm. H. Bliss of Batavia, Ill., his classmate at the Western Theological Seminary, and the sermon preached by the Rev. C. L. Mallory, of Kenosha, a former rector of the parish at Delavan. The epistle was read by the Rev. Geo. F. Brigham of Sharon, and the gospel by the Rev. E. S. Barkdull, rector-elect of the parish. Mr. Moore enters upon the rectorship of St. James' Church, Fremont, Neb., Sept. 1st.

MARRIED.

Stevenson-Van Homrigh.—On Tuesday, Feb. 25th, at St. Stephen's Church, New York, by the Rev. Nathan A. Seagle, Maria Beatrice, daughter of the late Lieut.-Colonel A. P. Van Homrigh, Gloucestershire Regiment, England, to Charles Goldsmith Stevenson of New York City.

DIED.

Brooks.—In Philadelphia, Pa., suddenly on the morning of August 21st, 1902, Florence Emily, infant daughter of Lee B. and Katherine Brooks, and granddaughter of the late Rev. J. H. B. Brooks.

"For these passed on before us, Saviour, we
Thee adore,
And walking in their footsteps, would serve Thee
more and more."

Gallaudet.—Entered into the rest of Paradise on Wednesday, August 27th, 1902, the Rev. Thomas Gallaudet, D.D., L.H.D., in the 81st year of his age.

For more than fifty years a priest in the Diocese of New York.

Hinman.—Entered into rest, Aug. 19, 1902, at Albany, N. Y., Benjamin Franklin Hinman, Senior Warden of Grace Church parish, aged 66 years.

"For all Thy Saints, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.

"For Thy dear Saints, O Lord,
Who strove in Thee to die,
Who counted Thee their great reward,
Accept our thankful cry."

Ledon y Betancourt.—Into life eternal, on Aug. 14, 1902, at Trinity Home School, St. Augustine, Fla., Luisita Ledon y Betancourt, aged 5 years and 6 months.

"It is well with the child!"

Troth.—Suddenly, on the evening of the 21st inst., William Penn Troth, Jr., in the 48th year of his age.

Funeral services at St. Luke's Church, Main Street, Germantown, on Monday, August 25th, at 11 o'clock.

WANTED.

Positions Wanted.

CHOIRMASTER AND ORGANIST, by a young man of twenty-five. Competent, popular, and Church worker. Excellent references. At liberty after October 1st. Address Illinois, care The Living Church, Milwaukee.

POSITION WANTED by lady as companion or housekeeper. Willing to assist children, and sewing. Address Miss Cranford, Pendleton, S. C.

INFORMATION BUREAU.

As there are frequent inquiries addressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau, The Living Church, 153 La Salle St., Chicago."

EDUCATIONAL.

The New England Conservatory in Boston, is not, as many suppose, devoted exclusively to the teaching of music in its various branches. It has for many years maintained an excellent School of Literature, Elocution, and Oratory. With the opening of its new and splendid building this autumn, it has arranged superior accommodations for a new school of Literature, Interpretation, and Expression, under instructors of the highest attainments and wide experience. Our American youth are doing far too little in this most important field of refined but forceful oratory, and the Conservatory acts wisely and in the interest of American progress when it sets the pace for the highest and best attainments in Literature and Oratory as well as in Music.

MISCELLANEOUS.

A LADY offers congenial home with refined surroundings to girl students. Moderate terms. References exchanged. Address Miss Jordan, 1 West 103d St., New York.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut Street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BOOKS RECEIVED.

THE ABBEY PRESS. New York.

Cavalier Poets. By Clarence M. Lindsay. Price, 75 cents.

The Church at Work

THE BROTHETHOOD CONVENTION.

Boston, Oct. 9-12, 1902.

As the reports come in from the field, we are making ready for the largest convention in the history of the Brotherhood. There are many reasons for believing that it will be one of the most inspiring. Our ideal is unassailable; criticism, richly merited in many cases, has fallen on some methods and on many delinquencies of chapters and individual members. Many have fallen from our ranks, but more of the strong men remain; and it is the presence of the veterans in conventions and in chapter meetings that lifts the young recruit. From those who would compare us with an ideal life-saving corps we ask for charity; to those who remember what they owe to some man who touched them at the right time, we say, "Come and help us to do the same for the one in need." To those who believe that the life of Christ is a living fountain open to all who come, and working salvation in all who will receive, we say "Pray for us, that when we are sent to your brother and to ours, we may bring him in."

The work of the Brotherhood has fallen heavily on a few devoted men, but their faith and example are invigorating the young men of the Church, and their reward, we trust, will be a body of workers whose enthusiasm is tempered by loyalty and common sense. Happy is the clergyman who is able to handle such men; to bind them to him in love and service; and thrice happy the man who in such fellowship finds faith and hope and opportunity for that chivalry which is ever young, strong, and effective through Christ our Lord.

The Convention Committee.

ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

Mission at Newport.

The Very Rev. Percy J. Robottom, Dean of Trinity Cathedral, Little Rock, preached a mission in St. Paul's, Newport, Ark., the third week in August, which was prolific in good results. Great interest was taken by the Church folk in this, his former charge, and among other things accomplished was the raising of $3,000 for the new church. The Rev. George B. Norton, D.D., has been called to the rectorate and will likely accept the call.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Menlo Park—San Mateo.

The Convocation of San Jose held a successful meeting at Menlo Park on Aug. 19 and 20. There were three sessions, two on Tuesday and one on Wednesday. That on Tuesday afternoon consisted of a conference on Foreign Missions, led by the Rev. N. B. W. Galway, rector of Menlo Park. At this session also the routine business was transacted, including the election of the Rev. D. C. Gardner as Secretary in place of the Rev. E. H. Benson, who goes to New York. In the evening there was a general missionary meeting, with addresses by the Rev. E. L. Parsons, the Rev. J. W. Nichols, the Rev. H. Chetwood, and Archdeacon Emery.

On Wednesday morning there was a celebration of the Holy Communion with a sermon on Sanctification by the Rev. E. H. Benson.

Trinity Church, Menlo Park, has just completed the purchase of six acres of land, to be used for a site for a new church, for a proposed rectory, and for a parish house. It is intended to move the church immediately to its position as parish house in the new order, and to proceed to build the rectory in the near future.

The Church of St. Matthew, San Mateo, has completed negotiations for the purchase of what has been known as the Geneva chapel, in a little settlement a mile or two from the town of San Mateo. This is a distinct evidence of Church advance. The chapel was built by the Presbyterians some fifteen years ago, and after varying fortunes, passed into the hands of the Congregational body by an amalgamation of the local Presbyterian and Congregational bodies. The united body found itself unable to continue the services in this chapel, and now, after a year's experiment of services of the Church, the chapel property is bought by the Church of St. Matthew and another promising parochial mission is hopefully inaugurated.

The parishes of St. Matthew, San Mateo, and Trinity, Menlo Park, lying perhaps 12 miles apart, have entered into an agreement by which they are mutually to foster and support the two struggling missions of the Good Shepherd, Belmont, and St. Peter's, Redwood, which are along the railroad between the two parishes.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

New Rector for Grace Church—Notes.

Grace Church, Chicago, has called to its vacant rectorship, the Rev. Robert Saunders Coupland, now rector of the Church of the Ascension, Baltimore. Mr. Coupland was born in Williamsburg, Va., and received his collegiate education at William and Mary College, graduating in 1891 with the degree of B.A. He was ordained deacon in 1894 by the late Bishop Whittle of Virginia, and priest a year later by Bishop Randolph, now of Southern Virginia. He was assistant at St. Luke's Church, Norfolk, until 1897, and afterward rector of St. John's Church, Covington, Ky., in the Diocese of Lexington. In 1900 he took the parish of Zion, Charlestown, W. Va., and the next year entered upon his present parish, Ascension, Baltimore.

All Saints' Church, Western Springs, has been enlarged and was re-opened Sunday, August 17th, by Bishop Anderson, who preached and confirmed. The Rev. Mr. Dennis of Downers Grove is priest-in-charge.

A mission has been started at Sheridan Park with the name of St. Simon's. The Rev. H. B. Gwyn has resigned the curacy of St. Peter's, Chicago, to become priest-in-charge of the new mission.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

New Appointments.

For the past few weeks, the Rev. John E. Boodin, Professor of Psychology in Grinnell College, Iowa, has been in charge of St. Paul's, Denver. He will return to Iowa after the 7th of September, when the Rev. Mr. Wood of New York will become the rector. Mr. Wood will also be the chaplain of Wolfe Hall and will reside there.

The Rev. William H. Haupt has been appointed by Bishop Olmsted to Florence, and will commence his duties there in September. The Bishop has offered the important work at La Junta to the Rev. John W. Gunn of Florence, and it is hoped that he will remain in the Diocese in charge of the central points in the rapidly growing Arkansas Valley. The Rev. Joseph M. McBride has taken hold of the work at Rocky Ford, Manzanola, Fowler, and Nepesta. The Bishop will visit the whole Arkansas Valley field early in December. The Rev. J. H. Molineaux has been given charge of Alamosa, vacant by the sudden death of the Rev. Wm. C. Wise from appendicitis. Mr. Molineaux will also have charge of Del Norte, Montevista, La Jara, Creede, and Antonita. Associated with him in this work in the middle and lower end of the San Luis valley will be two deacons: the Rev. Geo. A. Symington and Rev. Mr. Eshoo; and a layman, Mr. Weems.

The Bishop has accepted Mr. J. Watson as a postulant. He will be placed at Walsenburg, with charge of Aquilar and Cachara and will work directly under the Archdeacon. Mr. Watson was formerly a prominent pastor of the Methodists and he has been well known among them as a strong preacher. He is young and energetic and gives up much to come into the Church. The Bishop will visit this field in December. The Rev. Milton S. Runkle, formely of the Church of the Good Shepherd, Des Moines, Ia., trained at Yale, and graduate of the General Theological Seminary in 1898, takes charge of St. Luke's, Silver Cliff, and will be missionary of the Wet Mountain Valley.

The Rev. B. B. Ramage of Fort Worth, Texas, and the Rev. J. T. Foster of Omaha, have been taking duty in the Diocese for the past month.

The Rev. Douglas I. Hobbs of Johnstown, Pa., has accepted the rectorship of Emmanuel, Denver, and will arrive the first week in September. The people of Emmanuel are taking steps towards building a rectory. The land is already purchased.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Trinity College—Notes.

Trinity College enters on its 77th year with improved facilities and equipment. The new biological laboratory and museum are in thorough working order. The lower story of the Jarvis laboratory has been furnished with the machinery necessary for a thorough course in practical electrical engineering, and advanced methods of instruction, already vindicated by the success of recent graduates, can be carried out to the fullest advantage. An addition to the physical and chemical laboratories, doubling their present capacity, is already needed, as the number of students who wish to pursue scientific branches is constantly increasing.

The Rev. George R. Warner, rector of St. Thomas' Church, Hartford, was chosen chaplain of the Twenty-fifth Regiment, C. V., at the recent annual reunion. It was the thirty-ninth anniversary of the day when the regiment was mustered out of the service of the Union in the Civil War.

The Rev. Anson Phelps Stokes, Jr., Secretary of Yale University, and assistant minister of St. Paul's Church, New Haven, has returned from a two months' trip abroad. He was in company with Professor Nettleton,

of the University, and their time was largely occupied with a tramp through Switzerland. Mr. Stokes was in impaired health when he left home, but returns fully restored.

THE DEATH of the Rev. Thomas Gallaudet, D.D., will doubtless be announced by your New York correspondent. He was a native of Hartford, where his father, Dr. Thos. Hopkins Gallaudet, in company with Mr. Lament Clerc, founded the American School for the Deaf. Dr. Gallaudet was a graduate of Trinity College in the class of 1842, and was widely known in this Diocese. He will be well remembered for his long service in the Church, and especially for his labors among the children of silence.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Bishop's Work.

THE BISHOP left for Cooperstown, N. Y. (Diocese of Albany), Aug. 26th. He will be in that Diocese about ten days, doing episcopal duty for the Bishop of Albany.

DURING the year which has just passed, Bishop Coleman has confirmed 1,373 persons, 279 being in the Diocese of Delaware, the remaining number in the Diocese of Albany, Central New York, New York, New Jersey, Newark, and Pennsylvania. Notwithstanding his many calls to assist other Bishops, his last report shows that in many instances he has visited the parishes in the Diocese of Delaware three times within the year for the purpose of Confirmations, not to mention the many special services he has conducted.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Services at Ocean City.

THE REV. J. GIBSON GANTT, who has almost finished the new and large St. Paul's-by-the-Sea, at Ocean City, held four services on August 20th, inviting the Very Rev. E. R. Rich, Dean of Trinity Cathedral, Easton, and the Rev. Franklin B. Adkins, Dean of the Southern Convocation, to conduct the services. Dean Rich was the celebrant at 7:30 A. M., assisted by the rector. At the later service Dean Rich preached on Missions. In the afternoon a children's service was held, the two Deans officiating. The Dean of Trinity Cathedral made a most happy address. The gathering of the children from the hotels and cottages representing so many Sunday Schools and vested choirs of the cities, was a most pleasing feature. At night a distinctively missionary service was held. The large congregation, led by many who sing in the large city choirs, made the service a most hearty one, and Dean Adkins spoke briefly but pointedly on the mission work of this Diocese, calling attention to Ocean City as the most important of all. Altogether the four services were most encouraging to the rector and the many friends who are unceasing in their sympathy and labors to make St. Paul's-by-the-Sea not only a beautiful church, but the means for the extension of the Kingdom far and wide.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Institute at Eastport.

THE NEW INSTITUTE erected in connection with Christ Church, Eastport (Rev. Wm. H. Bowers, rector), has now been completed and was opened to the public for the first time on Thursday, Aug. 21st. The Mayor and the members of the City Council were present, the former presiding, and the formal opening being performed by Mrs. Travis Cochran of Philadelphia, the rector making an introductory address. The building is somewhat in the nature of a parish house, and will be used for various forms of philanthropic and institutional work. The arrangements allow a large gymnasium, spacious and permanent platform, class rooms, and kitchen, and presents a pretty effect gained by leaving all the wood in its natural colors.

No paper or plaster is used about the building. The windows are of Cathedral leaded glass, delightfully tinted, and bearing a shield design in the centre, and are uniform in size and make. The style of the building is early English, with a Norman arch introduced at the front of the Institute.

The whole of the beams are exposed and are bolted in such a way as to form St. Andrew's crosses. The Institute when entirely completed will cost $3,000, and a large number of people of all shades of religious opinions have shown their sympathy with the rector's aims by contributing. In the building the rector has an office tastily furnished and finished, with a bureau from the old warship *Vermont*, stately candlesticks and crosses carved from oak wood from the old warship *Minnesota*, recently burned.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Local Items.

ST. STEPHEN'S CHURCH, Boston, will have the services of another curate. The Rev. G. T. Morse, formerly of Lowell, has accepted this position. The Rev. Ellis Bishop, the vicar, has now three curates, and the parish is well equipped with workers for its large missionary work at the South End. Action will soon be taken towards making this parish independent of the City Board of Missions.

INSTEAD of enlarging Epiphany Church, Walpole, as was first contemplated, it is now proposed to erect a stone church, and to use the present edifice as a parish house. Already towards the new church over $3,000 have been promised.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

THE CORNERSTONE of the new episcopal residence in Milwaukee, at the corner of Juneau Avenue and Cass Street, will be laid by the Bishop on Monday afternoon, Sept. 8th, at four o'clock, after which there will be an office of dedication of the Armitage Clergy House of the Cathedral. The Rev. C. L. Mallory will deliver the address. The Church people of city and Diocese are invited.

THREE PRIESTS of the Order of the Holy Cross—Fathers Huntington, Hughson, and Sill—will conduct a parochial mission simultaneously in the two parishes of Christ and Trinity, Janesville, beginning January 23d. In February the same priests will conduct a mission in All Saints' Cathedral, Milwaukee.

NEW JERSEY.

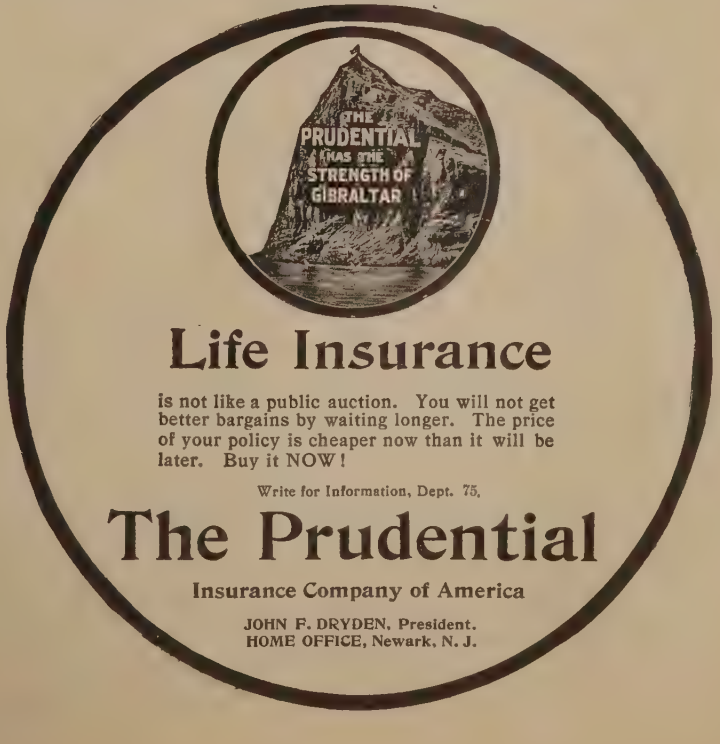
JOHN SCARBOROUGH, D.D., Bishop.

Anniversary at Shrewsbury.

THE VENERABLE parish of Christ Church, Shrewsbury (Rev. W. N. Baily, rector), will celebrate its 200th anniversary on Wednesday, Sept. 10th. The event will be kept by a high celebration of the Holy Eucharist, followed by an historical memorial in the shape of addresses, the introductory being given by the rector, followed by an address from the Bishop. The main historical address will be given by Mr. Edmund Wilson. After luncheon, served in the library hall, there will be an exhibition of local antiquities in the parish house.

On Oct. 26, 1702, the Rev. George Keith, a missionary sent by the Society for the Propagation of the Gospel in Foreign Parts, arrived from England and held service in Shrewsbury. This was the first Anglican service in Shrewsbury and the beginning of Christ Church parish.

The features of special historic interest about the church edifice are: the old headstones; the worn shingles and massive timbers of the building; the wooden globe on the tower, pierced with bullets aimed at the royal crown above; the church bell brought from a French convent in San Domingo; the Charter, hanging in the vestibule, granted by King George II. in 1738; the stone slabs in the aisles; the canopied pews to north and south of the chancel; the old Bible on the Lectern, and the old Prayer Book; the Queen Anne Communion plate, given by her in 1708; and the Bishop's chair, carved from a huge oak tree which once grew in the churchyard.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OREGON.

B. W. Morris, D.D., Bishop.

Missionary Farewell—Baker City—Notes.

On the Eleventh Sunday after Trinity a farewell service was held in the Church of the Redeemer, Pendleton, for Mrs. Lillian P. Frederick, who goes as a missionary under Bishop Graves of Shanghai, having accepted a position as a teacher in St. Mary's School. Mrs. Frederick was at one time a scholar in the Sunday School of the parish which she now leaves, and her undertaking of this work thus becomes an event of great interest for the parish and especially for the rector, the Rev. W. E. Potwine, a man deeply imbued with the true missionary spirit. On the 25th of the present month Mr. Potwine celebrated the 20th anniversary of taking up the work in his present parish, which he started while serving as a missionary in the extreme Northwest, on leaving the Seminary as a young man.

St. Stephen's parish, Baker City (the Rev. A. Corbett in charge), has had the church building moved to a more desirable location, placing a brick foundation under the building, which has been placed in new repair and newly painted. Mr. Corbett, who has only been with St. Stephen's parish since the First Sunday after Trinity, is greatly encouraged by the present outlook for the future.

A new oak lectern has been placed in St. Paul's, Oregon City (the Rev. P. K. Hammond, rector). The young ladies' guild is largely responsible for the same, as it is through their efforts that it was made possible for the lectern to be had.

The missions at Granite, Sumpter, and Canyon City, under the charge of the Rev. M. J. Goodheart, are progressing in a most satisfactory manner. At Sumpter a new brick building has been secured, at a cost of $1,500, in which services will be conducted for a time, and a portion of which will be arranged for a parish house and Sunday School. A large amount of the money used in the purchase was raised by Mr. Goodheart in Sumpter and vicinity, a district in which work heretofore has been carried on, through outside help. The new mission will be known as St. Paul's. At Canyon City, the building occupied by St. Thomas' mission has been remodeled and given a new coat of paint.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Missionary Council—Brotherhood—Death of W. P. Troth, Jr.—Notes.

The opening service of the approaching meeting of the Missionary Council is to be held in St. James' Church, Philadelphia, the proffer of the use of which, made by the rector, the Rev. Wm. C. Richardson, some time ago, as noted in this correspondence, having been accepted. The business sessions are announced to be held in the Young Men's Christian Association Hall. Following so closely upon the days of Intercession for Sunday Schools, there will be an unusual effort made to inspire interest in both gatherings, and it is expected that several large meetings of Sunday School workers will be held in various parts of the city on Sunday, Oct. 19, with special speakers of note.

On Monday, Oct. 20, a meeting of Sunday School workers is announced, to be held in the Church of the Saviour, at the temporary quarters in Drexel Institute.

On Wednesday evening, Oct. 22, the Church Club of Philadelphia will hold a reception at the Academy of Fine Arts, to which the members of the Missionary Council are to be invited.

Evidence is apparent of a very large attendance on the part of the members of the Local Assembly, Brotherhood of St. Andrew, at the approaching annual convention, to be held in Boston. A pre-convention meeting for the benefit of the Assembly will be held at the Church House, Philadelphia, on Tuesday evening, Sept. 16. Among the speakers there appear the names of the Rev. Floyd W. Tomkins, D.D., rector Holy Trinity Church, and the Hon. G. Harry Davis, member of the General Council for this district.

With the advent of the Rev. Horace A. Walton to the rectorship of the parish of the Good Samaritan, Paoli, it is expected to undertake the completion of the Church building. Plans for rebuilding the nave have already been prepared, it being in contemplation to remove the side and end walls of the old nave and reconstruct same with stone walls and buttresses, new roof of open timber, and wood porch. The walls are to be pointed, and the chancel and vestry completed in agreement with the original intention. Interior fittings will include screens and brass altar rail.

St. Luke's parish, Germantown, of which the Rev. Samuel Upjohn, D.D., is rector, mourns the death of Mr. Wm. Penn Troth, Jr., who for many years was a communicant and vestryman of the parish. His death, following a surgical operation, occurred at his summer home in Chestnut Hill on Thursday, August 21. Mr. Troth was in the prime of life, and apparently in vigorous health. He was president of the firm of Wm. P. Troth, Jr., & Co., manufacturers of cotton goods, Frankford.

The burial was from St. Luke's Church, on the Monday morning following, the service being followed by a choral celebration of the Holy Communion, and the music rendered by the vested choir of the parish under direction of Mr. A. G. West, choirmaster. The music was an arrangement of Mozart's Twelfth Mass. Interment was in the adjoining churchyard. Mr. Troth is survived by his widow.

The Rev. William McGarvey, rector of St. Elisabeth's Church, Philadelphia, and Superior of the order of the C. S. S. S., was recently installed as Chaplain General of the Sisterhood of St. Mary, the service being conducted by the Rt. Rev. Dr. Seymour, Bishop of Springfield, in St. Mary's chapel, Mt. St. Gabriel, Peekskill, N. Y. Father McGarvey has been spending his vacation in Canada.

The Rev. Linus Parsons Bissell, D.D., has resigned the rectorship of Trinity Church, Oxford, Philadelphia, in pursuance of a long-cherished desire, and will retire from that work Nov. 28, next. Dr. Bissell has been in charge of that parish and of the mission attached thereto, located at Crescentville, for 8 years past. The retiring rector was born at Clinton, N. Y., was made deacon and priest in 1881 and 1884 respectively, by Bishop John Williams of Connecticut; and served as rector of St. Michael's Church, Litchfield, Conn., from 1884 to 1893, when he came to Philadelphia.

An unusual number of parishes in the Diocese are vacant at this time. They are St. Mary's, West Philadelphia (Hamilton Village), Church of the Incarnation, St. Andrew's, Transfiguration, Philadelphia; St. Paul's, Overbrook; St. John's Free Church, Frankford; Emmanuel, Kensington; St. Paul's, Doylestown; and St. Stephen's, Clifton Heights. These vacancies do not mean that services are irregularly held, or discontinued; but that no settled rector is in charge of any of them at the present time.

The Rev. James Fry Bullitt, who for some years past has been rector of St. Stephen's parish, Clifton Heights, has resigned that work to accept the rectorship of the parish of the Atonement, Westfield, Mass., and entered upon his new duties Sept. 1st. Mr. Bullitt is a native of Philadelphia, and was graduated from the University of Pennsylvania with B.A. degree. He received priest's orders in 1896 at the hands of Bishop Whitaker, and, previous to entering upon the cure at Clifton Heights, served as assistant at Holy Trinity and St. Simeon's parishes, Philadelphia. He is the son of the late John C. Bullitt, an eminent lawyer, and

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framer of the law which bears his name, and under provisions of which the municipality of Philadelphia is governed.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Cornerstone at Prudence Park.

On August 26th occurred the laying of the cornerstone of the new chapel at Prudence Park, a small settlement on Prudence Island in Narragansett Bay. For an island that within the memory of the oldest inhabitant has not only been without a religious edifice of any kind, but almost without religious teaching, the prospect of a church is an altogether pleasing one, and the islanders showed their hearty coöperation in the movement by attending in goodly numbers the exercises in connection with laying the cornerstone.

On July 29 the foundation of the new church was staked out by the architect, Clifton A. Hall of Providence, together with V. Mott Francis, M.D., George W. Williams, and David A. Pearson, and now that the plans which have been drawn by Mr. Hall, are ready, the actual work will begin.

During the ten years that the mission has been struggling for existence, Dr. Francis, the lay reader, has been a most indefatigable worker, and to him principally is due the fact that the new church is to be erected. When the diocesan Convention in 1891 decided to create three Convocations, the Newport Convocation embraced the island of Prudence. The Rev. George J. Magill was elected Dean, and he appointed Dr. V. Mott Francis to take charge of the Prudence mission. During the year 1892 nine services were held in the Casino, through the courtesy of George W. Williams, the expenses being paid by subscription and by the Newport Convocation. After the changing of three Deans, and the appointment of Archdeacon Tucker, the Prudence mission was dropped.

In 1897 Dr. Francis, on his own responsibility, resumed the mission and commenced to raise money to purchase a lot of land with a view to erecting a chapel there at some future time. In September, 1897, Dr. Francis bought for $400 a lot 120x180 on the corner of Broadway and Atlantic Avenue, and since that time he has raised the money and paid for the lot. The mission is free from all debt and expenses have been paid up to date. When it was started there were no services of any denomination being held on the island, and after the first few years of the mission were past it was dropped for six years.

There are only 13 families who live on the island the year round, but in the summer time there is a colony of perhaps 150 cottagers. These are of various denominations, and the average congregation at the services held has been about 43.

The new building itself when completed, will furnish an attractive addition to the architectural gems at the park, and will give the islanders and the cottagers as well a pleasant little house of worship. At present, however, it is proposed to build only the body of the church proper, with the robing room at one end, the remainder of the work to be done when sufficient money has been raised.

The material to be used is wood, though at first it was proposed to build the church of stone. Failure, however, to secure a sufficient amount of money has caused the manager to economize in the material. According to Architect Hall the building when completed will have cost not less than $2,500.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Illness of Rev. W. J. W. Bedford-Jones.

The rector of the Church of the Good Shepherd, Columbus, the Rev. Wm. J. W. Bedford-Jones, suddenly collapsed during the morning service on Sunday, August 24th, and had to be assisted from the church and to his home. He had read the office for morning prayer to the Creed, when he turned and fell unconscious. A physician was called, and the priest was carried out of the chancel. He has been suffering from a nervous disorder for some six months. Mr. Bedford-Jones was pronounced much better, next day.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Commencement at Fairmount—Sewanee.

On the first Saturday in August the commencement exercises of Fairmount, the school for girls at Monteagle, took place, many guests being present. The principal feature was a musical, given by the pupils under the direction of Miss Ethel Hall, the instructor at the school in Instrumental and Vocal Music. On the Saturday preceding, the play, "As You Like It," had been given by the students on the lawn. There were two graduates. The address to the class was delivered by the Rev. W. P. DuBose, D.D., of Sewanee.

The school shows marked improvement during the past year, the attendance having been much larger. The faculty has been increased by the return of Mrs. M. A. Yerger, formerly the Principal of the school, and Miss Wadhams' course in painting and drawing is also marked by the skilful and artistic wood carving produced. A new piano has been added and other improvements made. The pupils of the school deserve credit for the beautiful and artistic Annual which they have published under the editorship of Miss Mary Conley Carnes. It is finely illustrated and has a dignity above the usual college annual.

Increased interest is being taken by Churchmen in the Chautauqua Assembly at Monteagle, and the Rev. Haskell DuBose, Dr. B. L. Wiggins of Sewanee, and Mr. E. W. Holcombe of Monteagle, have been elected Trustees as representing Churchmen, and Bishop Gailor, who was the preacher this year at the New York Chautauqua, preached the sermon last year, and the Rev. Dr. Thomas E. Green, rector of Grace Church, Cedar Rapids, Iowa, delivered the sermon and gave a course of lectures. Other prominent Churchmen were in attendance, many dividing their time between Sewanee and the Assembly.

Sewanee also shows a marked improvement in the University, both in numbers of students and otherwise. The conversion of Convocation Hall into a library makes the building most attractive, and the arrangement of the paintings of Dr. Oertel in a more accessible location, draws many visitors from a distance to view these valuable works of art.

No. 4.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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We say the *old* way, but really it is the common and usual one at the present time, and many dyspeptics, and physicians as well, consider the first step in attempting to cure indigestion is to diet, either by selecting certain food and rejecting others, or to greatly diminish the quantity of food usually taken.

In other words, the starvation plan is by many supposed to be the first essential in the cure of weak digestion.

The almost certain failure of the starvation cure for stomach trouble has been proven time and again, but still the usual advice, when dyspepsia makes its appearance, is a course of dieting.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a person suffering from dyspepsia, because indigestion itself *starves* every organ and every nerve and fibre in the body.

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WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Canonical Examinations—The Cathedral Altar.

The Examining Chaplains of the Diocese of Washington have recently issued, by authority of the Bishop, a pamphlet containing a syllabus of subjects, required for the examination of candidates for Holy Orders, together with a full list of books suggested for use. The literary requirements in lieu of the degree of Bachelor of Arts in case of a candidate who is not a college graduate, are first given; and then the subjects for the three canonical examinations are fully set forth, with subdivisions and lists of books for preparation. The first examination comprises The Old Testament and the New Testament, the General Introduction to each divided into: (1) Contents of all the books; (2) History; (3) The Old or New Testament Canon; (4) Principles of Criticism, Manuscripts and Versions; (5) Critical Problems; and in the case of the first (6) The Theology of the Old Testament.

Under Special Books, it is stated that the candidate will be required to translate six chapters, as he may select, from each of the five groups of books of the Old Testament, and that the exegesis of the whole of each book selected is required; and under Translation, that ability to translate any part of the Greek New Testament is required. Candidates who desire to be ordained deacons before passing the second and third examinations for priest's orders, will include the following subjects: The difference between the First Prayer Book of Edward VI. and all previous books; Progressive changes in the Prayer Book from 1549 to 1892, and the reasons for them. Contents and Rubrics of the Prayer Book.

The second Canonical Examination comprises, as general subjects, with divisions and subdivisions, the following: Evidences, Christian Ethics, Dogmatic Theology, under which latter are (1) Preliminary Questions—Faith; Dogma; Creeds; (2) The Incarnation—in various points of view—as, The Basis of Dogma, Its Catholic Interpretation, As the Revelation of the Being and Nature of God, As the Revelation of the Being and Nature of Man, and of the Destiny of Man.

The third Canonical Examination includes Church History, in its various eras; Ecclesiastical Polity; and the Book of Common Prayer.

It may be added that nearly all the books recommended by the Chaplains may be found in the library of the Archdeaconry of Washington, at Trinity parish hall, and specially intended for the use of candidates for orders. Archdeacon Williams is the President of the Board of Examining Chaplains.

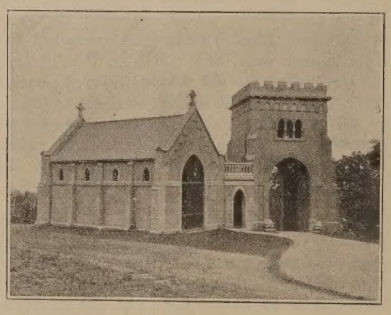
The Bishop of Washington has addressed a circular letter to all the clergy, whose parishes or mission stations had not in August paid their portion of the missionary apportionment of the Diocese. He spoke of his own earnest efforts and desire that every part of the Diocese should do its full duty in offerings for missions, and urged that all who had not done so would send the amount apportioned by Sept. 1st.

The Rev. J. A. Aspinwall has resigned the rectorship of St. Thomas' Church, on account of his state of health. Nothing will be done in regard to electing a successor until October, when the resignation takes effect.

The open air services on the Cathedral grounds have continued without interruption during the summer. On two or three occasions it has been necessary on account of gathering clouds or muttering thunder, to repair to St. Alban's Church for the sermon; but usually there has been nothing to mar the peaceful beauty of the surroundings. As the season advanced the service has been held at a later hour, and near the Peace Cross, where the deep shade of the fine old trees shelters the congregation, and many find it both a physical and spiritual refreshment to go out to this sweet evensong under the blue dome of heaven. The new point of interest on the grounds this summer is the Little Sanctuary, by the All Hallows' gate of the future Cathedral. This little chapel was the gift of the children of the late Mrs. Percy R. Pyne of New York, in remembrance of her interest in the Cathedral of Washington, and was erected especially to provide a suitable receptacle for the Jerusalem Altar and the Glastonbury Cathedra until the building of the Cathedral. It is an attractive and Churchly little building, and can accommodate about fifty persons outside of the handsome iron screen, within which are the altar and cathedra. On the west wall is a brass tablet with the following inscription:

THIS ALTAR
HEWN FROM THE ROCKS, OUTSIDE THE WALLS OF JERUSALEM FROM WHICH THE STONES OF THE TEMPLE WERE QUARRIED NOT FAR FROM "THE PLACE WHICH IS CALLED CALVARY" "WITHOUT THE GATE" "NIGH UNTO THE CITY"
WHERE CHRIST WAS CRUCIFIED AND BURIED, FOR "IN THE PLACE WHERE HE WAS CRUCIFIED THERE WAS A GARDEN AND IN THE GARDEN A NEW SEPULCHRE" "AND THE SEPULCHRE WAS NIGH AT HAND," FROM WHICH ALSO HE ROSE AGAIN FROM THE DEAD
HAS BEEN GIVEN TO
THE CATHEDRAL OF SS. PETER AND PAUL IN WASHINGTON BY THE FOLLOWING DIOCESES, MISSIONARY JURISDICTIONS AND CONGREGATIONS:

Then follow the names of the Dioceses and Missionary districts, 70 in number, that contributed to the work of erecting the altar. It is twelve feet in length, four in height, and three in breadth. It is severe in its perfect simplicity, without any sculptured ornament or carving; but the fine marble of which



THE LITTLE SANCTUARY, CATHEDRAL GROUNDS, WASHINGTON, D. C.

it is composed is of a beautiful tint, and highly polished. On the four sides are inscribed in the words of Scripture, the record of the great events in the earthly life of our Lord. Across the front of the Altar are the words: "Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day."

The Altar was consecrated on Ascension day, when there were four or five celebrations of the Holy Communion in the Little Sanctuary, the Bishop being the celebrant at the earliest, and thus the first to minister at the Cathedral altar. Since then it has been used from time to time, and the early celebration of St. Alban's parish is there on one Sunday in each month. Above, in the tower of the adjoining gateway, is a room for vestments, and from this point there is a most beautiful and extensive view of the city and surrounding country. Around the little building are bright, blooming flowers, and in an enclosure by themselves, are four plants

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of the Glastonbury thorn, the gift of the present owner of the Abbey. They look strong and flourishing, and are watched with much interest in the hope of seeing them bloom; but whether that will be at the traditional time—Christmas Day—is a question yet to be decided.

CANADA.

Rupert's Land Synod—News of the Dioceses.

Diocese of Rupert's Land.

The Provincial Synod of Rupert's Land opened in Winnipeg, August 21, with service in St. John's Cathedral. The business sessions were held in the parish schoolhouse. The Bishop of Athabasca as senior Bishop celebrated the Communion, assisted by the Bishop of Moosonee and the Bishop of Saskatchewan and Calgary. The preacher was Archdeacon Fortin. Morning prayer was read by the Rev. Canon Coombes, assisted by the Ven. Archdeacon Sargeant of Qu'Appelle and the Very Rev. Dean Matheson of Winnipeg. A long address from Archbishop Machray was read at the opening of the business session, expressing regret that his illness prevented his presence at the Synod. His charge gave an account of what had been done since the last Synod and also urged the necessity of financial assistance for St. John's College, Winnipeg, and for the general needs of the missions throughout the Northwest. Some of the business before the Synod was preparing an address to the King; steps to secure legislation to administer the funds collected by the late Bishop of Moosonee; and a formal concurrence in the formation of "The Missionary Society of the Church of England in Canada." It was decided to recommend an endowment for the Bishopric of Mackenzie River. The responsibility of the Church, owing to the large immigration, was detailed, and it was decided to bring the necessities of the work to the notice of the great Church societies in England. Reference was made to the completion of the endowment for the Diocese of Calgary and the approaching election of the Bishop of Saskatchewan. Congratulations were offered at the election of the Bishop of Keewatin and endowment of $9,000 for the Diocese.

Diocese of Montreal.

The Very Rev. Dean Hart of Denver, Col., preached at both morning and evening services at the Church of St. James the Apostle, Montreal, Aug. 24th.

Diocese of Qu'Appelle.

The mission church at Oxbow is in a flourishing condition. It was only opened last March. The services are well attended and there is a good Sunday School. A centre for the ministrations of the Church was much needed at this place, to provide for the increasing population. The Communion plate was given by the W. A. of the Diocese of Niagara, and the white frontal by St. Thomas' Church, Toronto. The east window was given by the W. A. of the parish.

W. A. Notes.

A very impressive service was held in St. Stephen's Church, Toronto, in July, bidding farewell to Miss Edgar, who was going as assistant matron to the mission at Lesser Slave Lake, Athabasca.

Memorial Tablets.

A very impressive ceremony took place at the Church of St. John the Evangelist, Montreal, on Sunday afternoon, Aug. 17th, when two tablets were unveiled to the memory of Corporal F. Stuart Howard, who died of wounds received in the action at Hart's River, South Africa. The service was conducted by the Rev. Arthur French, assisted by the Rev. D. G. Plummer of Toronto and the Rev. F. S. Eastman of Arizona. The musical part of the service was very fine and the military display striking. Sixty sturdy khaki-clad comrades of Corporal Howard in the Canadian Mounted Rifles, formed a guard of honor on either side of the tablets. There were also detachments from the Montreal regiments. It was in the Church of St. John the Evangelist that young Howard received his Baptism, was confirmed, and partook of his first Communion. He was also a chorister in the church from very tender years. The service opened with the processional, "Onward Christian Soldiers," followed by the Creed, Lesser Litany, Lord's Prayer, and three collects adapted from the King's Accession service, after which the procession re-formed and, headed by the cross, and to the singing of "Sovereign of the Hosts of Heaven," composed by Canon Welsh of Toronto, the choir, followed by the commanding officers present, proceeded to the north aisle, where the tablets were unveiled and dedicated in the following words: "To the greater glory of God, to the honor of patriotism, to encourage a sense of duty in generations to come, and in loving memory of Corporal Frederick Stuart MacLean Howard, at one time chorister of this church and member of this congregation, we solemnly unveil and dedicate these tablets. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Magazines

Both amateur and professional book collectors are reasonably certain to enjoy Andrew Lang's reflections on "Bibliomania" in *The Living Age* for August 16. The issue for August 23 is noteworthy for bringing to a conclusion that delightful serial of humorous reflection, "A Londoner's Log-Book" and for giving the opening instalment of a new historical tale of striking quality, "A Friend of Nelson," by Horace G. Hutchinson.

A series of important papers by Booker T. Washington, Principal of the Tuskeegee Institute, on the moral value of manual training and labor, begins in the September issue of *Everybody's Magazine*. "Work with the Hands," the first article, is largely autobiographical, and explains how the author learned self-respect and satisfaction from handiwork well done. These articles will be an important and valuable feature of *Everybody's Magazine*. The September number also presents a variety of interesting stories by writers of the first rank. There is a New England Ghost Story by Mary E. Wilkins—"The Vacant Lot," illustrated by Peter Newell. Miss Eleanor Hoyt's story, "The Woman Who Forgot," is a charming love story and reveals a different phase of this author's talent. Will Payne, the clever Chi-

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cago novelist, has portrayed a phase of the speculative life as it is lived in the "Windy City," in "The Salt Crowd's Trade." "The Argument for David," by Mary Tracy Earle, is a capital study of Negro life told in a humorous vein and without the entanglements of dialect.

The *Nineteenth Century and After* for August is a very good number of this popular magazine. Mr. Swinburne contributes a few lines on "The Centenary of Alexandré Dumas." The Education question is ably discussed by Frederick Greenwood in "What have we gained by Education—so far?" He is of the opinion that the system of education in vogue in England is rather barren of sound and practical results, an education that does not educate, and that produces much discontent, yet is very costly. This is a grave indictment. The political articles, especially those on foreign affairs, are worth reading, and indeed are above the average in ability. "The Anti-British Movement in Germany," by O. Eltzbacher, shows us that the German dislike of England and the English is not a mere transitory emotion, but a deliberate policy which bodes ill for the future peace of the world. "The Future of Russia," by A. R. B. de Belinski, gives a very reasonable view of the present and future expansion of that great country, and its probable influence upon Europe. "Italy and the Triplice," by Lloyd Sanders, exposes the weakness of the Triple Alliance, its burdensomeness to Italy, and forecasts the re-arrangement of alliances among the States of Europe. "Turkish Rule East of the Jordan," by Gertrude Lowthian Bell, is the testimony of a traveler and eye-witness to the social and economic condition of the outlying provinces of Syria, and is of great interest. The sleepy Turk is not so sleepy and inefficient as he appears to be; and he is building a strong barrier against the developing power of England-in-Egypt under the vigorous rule of Lord Cromer, by colonizing eastern Syria with Circassians. Her account of the Druses is quite favorable. Several other articles are worthy of mention, especially "The Last Resting Place of our Angevin Kings," by Cecil Hallett, which deals with the once famous Abbey of Frontevrault, now a military prison on the southern borders of Anjou. But we have been most interested, we may say, delighted, by the article on "The Folk-Lore of Horse-Shoes and Horse-Shoeing," by the late Dr. George Fleming, C. B. It is an art of greater antiquity than we had imagined, and one to which civilization owes so much, that the horse-shoer rises in one's estimation to almost noble rank, as indeed kings and nobles have not disdained to perfect themselves in the art itself.

THE WAYS OF BIRDS.

In an unusual and interesting article on bird life in *The Outlook's* Magazine Number for July, Mr. W. E. D. Scott, Curator of Ornithology at Princeton, talks about the ease with which relations may be established between man and bird. Among other things he says:

Birds out-of-doors in the struggle for existence pretty well appreciate that, as a rule, bad things happen when boys and men are around, and they are fearful and on their guard. In places where birds have not been molested by man, as in deserts, on the islands of the Pacific, and in parts of Arizona where I have been, birds have no fear. In the latter place I remember going to a bird's nest, and, wishing to see the eggs, I had to gently lift the bird off, found out what I wished, and put her back. She did not appear to be disturbed or alarmed by this. Nor do I think that there was anything peculiar and special in my attitude; this bird had never been disturbed by man, and felt no fear; there was nothing occult about it, nor was it because of any peculiar influence which I possessed or exercised. I observed a few simple rules—that is, I did not make a noise or move rapidly, but that is all. For instance, in Central Park, New York, I have seen a policeman, after a few instructions, stand still, holding something in his fingers which birds like, and I have seen a titmouse ny and take it, simply because people there had established such a relation; the man had no special power; he was only a big, burly policeman, who was not particularly in sympathy with nature. He simply put himself into the right attitude towards bird-life, and it responded.

It is easy to establish the right relationship with birds. I remember once an elm tree blew down in front of our home in which there was a nest of young flickers. I did not wish to bring them into the house, as I did not care to have my birds hear their notes, and so put them into an old bird cage and left them outside. We fed them with the regular bird food, and they grew up all right. They became so tame that when we left the door open they flew out and went all about, but always came back to the cage, and when the house door opened and anyone appeared they fairly yelled with delight and begged to be fed.

SABBATH OR SUNDAY.

"Did you go to Sunday School last Sabbath?" "Yes; I make it a point to go to Sabbath School every Sunday, when I am in town."

Not many, perhaps, are guilty of such jumbling of words, but the confused manner in which the word Sabbath and Sunday are often used, shows a want of definiteness in the meaning attached to each. They are by no means synonymous. They of our Church who are careful of speech will say Sunday, or Lord's Day, when they mean the Christian Holy day. But we hear in the Decalogue, every Sunday, "Remember that thou keep holy the Sabbath Day." This language, construed strictly, means—keep holy the seventh day of the week. But that is not the meaning the Church now attaches. While the substantial idea of the original Holy Day remains, and its observance is enjoined by a perpetual decree, its tone and spirit have greatly changed; and with this change has come a change of day, so as to associate the Holy Day of the week with the grandest event of Christian history—the resurrection of our Lord.

The Church can say, with utmost propriety, "Remember the Sabbath day and keep it holy," for that is her warrant for her keeping the day at all. But inasmuch as the idea has, from its original meaning, expanded into a more beautiful and significant one, we now very properly use the term to express the advance.

The most beautiful flower is, in one stage, a bud, but in its bloom and perfection, we call it a rose. So in respect to the Holy Day; in its germ, it is Sabbath; in its perfection, it is Lord's Day, or Sunday. Let us always give it its best name, while we keep it in the spirit of its best and most cheerful meaning.

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Secretary Shaw's campaign joke book, which has been accepted as law and gospel, contains this:

"I stopped off at Syracuse not a great while ago and listened to two men talking about the tremendous business development of this country in which everybody was sharing. One of them was making the point that the general prosperity was for the benefit of the entire community.

"'Look at this great railroad, with its four tracks running east and west,' he said. 'It is a highway of empire, carrying each day to the Atlantic or the Pacific the product of the factory, the mine, and the loom. Wipe it off the map and everything comes to a standstill, and we become involved in a common ruin.'

"Just then the Empire State Express came rushing along and a red-hot cinder struck the speaker in the eye.

"'—— these engines!' said he. 'I wish there was not a railroad in the country.'"—*New York Herald.*

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